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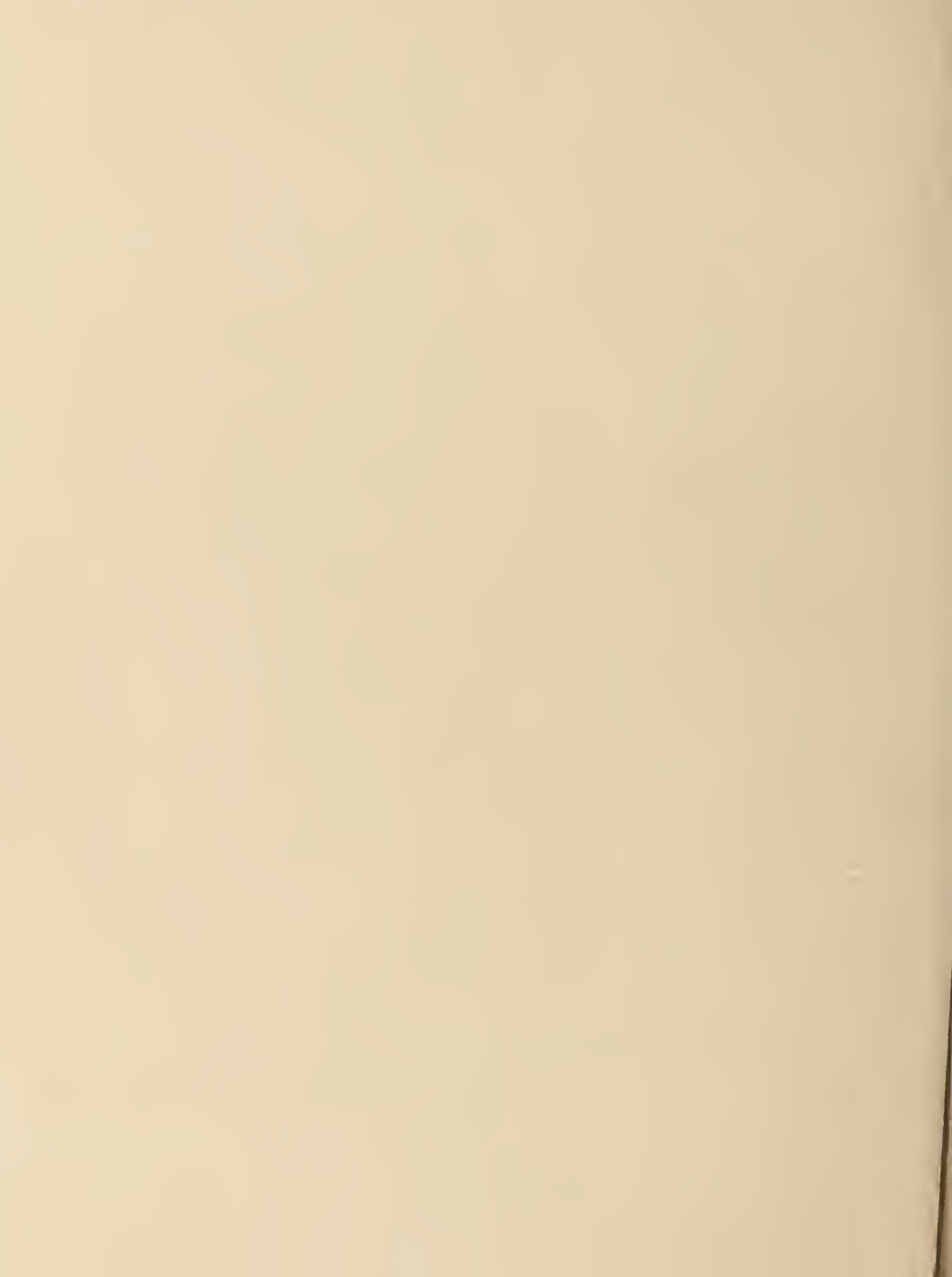






Photo by Charles F. Gammon

TEA HOUSE IN SHANGHAI

(Supposed to be original of pattern on willow ware)

Life and Light

Vol. XLI.

DECEMBER, 1911

No. 12



O mother-love which knows no East nor West,
Eternal type of God's great Christmas rune,
Clasp closer yet thy baby to thy breast
Till o'er the Earth the joy-bells sound in tune.

BETHLEHEM RE-ENACTED

BY WILLIAM ALLEN KNIGHT

From a forthcoming book, *We Would See Jesus*, by this well-known author.

All day the white majesty of snowy Lebanon had drawn our gaze while the ship swung on her way toward the Syrian coast where lies Palestine. At last we entered the harbor of Beyrout and saw daylight die on the mountains above it.

With evening came friends from shore, a doctor and his wife who had rowed out to the ship and joyously appeared on deck. I confess to regret that the sanctities of meditative solitude at evening time in such environment were to be denied me.

But these friends, exuberant with delight at seeing Americans whose faces or names were known to them, would not listen to any excuses; we must go ashore with them and at once to see the Christian college of their love—they had provided that the harbor though closed for the night should be open for them, they had friends among the keepers, and we must go.

The carriage was hurried through Beyrout's strange, crooked, hillside streets, and we entered the grounds of Beyrout College before it was too dark to view their orderly beauty. We entered a number of the buildings for a glimpse of their equipment as the shadows thickened.

The enthusiasm of our friends was contagious and we were responsive. Still, I was wishing that mind and heart were free to contemplate things invisible—the holy past rather than modern excellences, vastly effective for good through all that land as we knew them to be. But an experience never to be forgotten was in store for me.

When the dark had come we entered a quiet building, mounted stairways broad and clean, passed through silent, white corridors. It was their hospital for women and children. The pride of the American doctor and his wife appealed to me; the romance of devout skill in a lonely, far-away land was fine to see.

The doctor softly opened a door, and I saw a sight that brought mist to my eyes. A peasant woman in a snow-white bed sat upright holding her babe to her breast. This picture in soft light was my introduction to the Holy Land.

Were I a painter, I know the picture which should be the Madonna and Child of our time. No portraiture of the dear old Bethlehem scene could equal this of the mission field which reproduces the holy sight of long ago in such a scene as met my eyes that night. For it keeps Bethlehem ever with us, not in the beauty of art, but in the beautiful realities of life touched by the love that was disclosed when the Christ Child lay in His Mother's arms. It is Bethlehem re-enacted.

Plans for an important conference of representatives from all the American Board Missions in the Ottoman Empire are rapidly taking shape.

All-Turkey Conference. This gathering will assemble, it is now expected, in Constantinople, July 15, 1912, and will remain in session at least ten days. A deputation from the American Board, consisting of Prof. E. C. Moore of Cambridge, Mass., chairman of the Prudential Committee, Prof. A. L. Gillett of Hartford, Conn., Dr. M. H. Turk of Natick, Mass., and Dr. James L. Barton, will soon sail for six months of preliminary travel and consultation with the missionaries in the four missions in Turkey.

Miss Lamson and Miss Day, who are now visiting the Madura and Marathi Missions in India, will join this deputation in season to share in some of this preliminary work.

Dr. Barton, in his report presented at the annual meeting of the Board in Milwaukee, says of this commission and its work: "The delegates to this conference will be representative of all stations of the Board in Turkey and of all the special institutions connected with the Board; in addition, there will be present representatives of other missionary organizations carrying on work within the borders of the Turkish Empire. Commissions within the Turkish Empire are making investigations and gathering material which will serve as the basis for the discussions of the conference.

"Since Constantinople is the political capital of the Mohammedan world, with Mecca and Medina both within the borders of the Empire, its religious capitals, one can readily understand the importance of such a conference at this time to the entire Moslem question as well as to our own work."

Dr. and Mrs. H. T. Whitney sailed October 4th from San Francisco, returning to the Foochow Mission. Miss Clara Hill Dornblaser, under a **Missionary** five-year appointment, accompanied them. Miss Dornblaser **Personals.** will assist in the girls' college at Ponasang, where her sister Irene is teaching. Miss Blanche Kelly and Miss Edith Blair, two young ladies who have had several years' experience in teaching in Porto Rico, sailed in September to assist for two years in the girls' school at Barcelona, Spain, where their services are very much needed, owing to the increased number of pupils in the school.

Miss Marian G. MacGown, who went to Tientsin, China, in 1908, has been compelled to return to this country for medical treatment. It is hoped that Miss MacGown will not be long withheld from the post she has so efficiently filled at the Stanley Memorial School.

Miss Blakeley, president of the girls' college at Marash, sailed from New York, October 28th, returning to the Central Turkey Mission, in

company with Rev. J. C. and Mrs. Martin and Mr. Francis Leslie, new appointees of the American Board to that mission.

Dr. Katharine Scott of Lancaster, Mass., a graduate of the Woman's Medical College, Philadelphia, has recently gone to Madura to relieve Dr. Parker for a year by her help in the Woman's Hospital. It is hoped that by reason of this timely assistance, Dr. Parker may be able to take her furlough early in 1912.

The European Turkey Mission is rejoicing in the accession of two young women missionaries,—Miss Delpha Davis from Cedar Falls, Des Moines, and Miss Edith L. Douglass, a graduate of Colorado College.

Miss Davis hopes to be associated with Miss Mary L. Matthews in the care of the girls' school at Monastir.

Since the sad breakdown in health of the principal of the school, Miss Harriet L. Cole in 1909, Miss Matthews has carried a heavy load of responsibility, owing to the strenuous conditions in Macedonia, and the coming of Miss Davis will be most welcome.



MISS DAVIS



MISS DOUGLASS

At Samokov, too, where Miss Douglass expects to be assigned, the serious illness of Miss Esther T. Maltbie, for forty years the principal of the girls' school, makes the appointment of a new helper most opportune. Both these young women will be supported by the Woman's Board of the Interior.

Most cheering reports of the work in the Southeast are at hand. Mrs. Theodora Crosby Bliss, the representative of the Woman's Board at these

The Southern Jubilees. Jubilee meetings, has been a welcome guest and a most acceptable speaker. Great interest was shown in Norfolk, Va., and in Greensboro, N. C. In Charleston, S. C., the offering at the Congregational Rally "exceeded the highest hopes" of the devoted women who planned and carried on this Rally. Though not so large an amount as that given by other denominations it was really a most generous sum in proportion to the number of women in the Congregational church and is a welcome addition to the Gedik Pasha Fund.

At Atlanta, Ga., large audiences, much enthusiasm, and many of the features of the Northern Jubilees marked the sessions, and here too the Congregational offering was a goodly one. In Jacksonville, the interest aroused led to the planning of "Little Jubilees" in various parts of the state, and Mrs.

Bliss expects to spend November visiting many of the Congregational churches in Florida.

In connection with the Institute Week of the World in Boston Continuation Committee, the Woman's Boards of Foreign Missions had a very "World in Boston" interesting meeting, October 30th, at the First Baptist Institute. Church, Boston. Two sessions were held, at one of which the text-book, *The Light of the World*, was considered by Mrs. Chauncey J. Hawkins in a most helpful way, and Mrs. W. L. Ferguson of the American Baptist Mission in Madras gave a wonderful account of "Women under Hinduism." On the afternoon program were Mrs. C. H. Daniels' fine presentation of "Mohammedanism," and several telling addresses on "What Asiatic Christians Think of the Non-Christian Religions." At a conference on "How and Why," Miss M. E. Emerson, Miss Lucy Sturgis, Miss E. D. Corey, Miss Grace T. Colburn and others gave suggestions as to various methods of work among young people.

In view of the fact that China is now at the front in the conflict between the Imperialists and Revolutionists a book published by Revell Company, "Women in China" on *The Education of Women in China*, is most timely. The book is by Margaret E. Burton who visited China in 1909 with her parents, Prof. and Mrs. Ernest E. Burton of Chicago University. Miss Burton has her data not only from the mission schools of the different denominations but also from government schools.

In consequence of the Boxer indemnity of \$13,000,000 being waived by our Government the Chinese are sending one hundred students to be educated in America each year for five successive years and after that fifty each year for twenty-nine years. These students will remain in this country from five to ten years.

Beyond question this large number of highly educated young Chinese will demand educated wives. Foot-binding will soon be only a relic of barbarism and the educated Chinese woman will take her place with her Occidental sisters. Miss Burton's book will be reviewed in a later issue of the magazine.

G. H. C.

Through the courtesy of the Woman's Baptist Foreign Missionary Board of the West, a novel little leaflet containing valuable information has been

"In a Nutshell." adapted to our own Board work and will be a very pretty souvenir for Thanksgiving and Christmas meetings. Price 20 cents a dozen. A little pamphlet by Robert E. Speer, published by the Student Volunteer Society, will be found to be a helpful sidelight on the study book. Write to 125 East Twenty-second Street, New York, for

The Non-Christian Religions Inadequate. Price 10 cents. A bright dialogue, "An Oriental Banyan Tree," by Jessie Kemp Hawkins, will be of use to those who are preparing special programs for young people on Buddhism. A few mimeographed copies may be had from Miss Hartshorn, for postage.

Several of our Branches have held their annual meetings during the past few weeks. The Hartford Branch met at Hartford, October 18th, and in spite of a pouring rain had a most gratifying attendance to listen to Dr. Ruth P. Hume of Ahmednagar, India, and Miss E. Gertrude Rogers of Van, Turkey. The next day, October 19th, the Rhode Island Branch had its meeting in Providence, with Miss Blakeley, then on the eve of sailing, as its missionary speaker. This meeting marked an epoch in the life of the Branch, as Mrs. Henry W. Wilkinson, of Providence, its beloved president for seventeen years, and an officer since its formation in 1873, felt compelled to lay down the duties of the office. Five years before that date a missionary society had been organized in Providence in which Mrs. Wilkinson was active. Mrs. John H. Little of Pawtucket was elected her successor. Mrs. James G. Woolworth of Providence, for eleven years the faithful recording secretary of the Branch, resigned because of impaired health and Mrs. C. Moulton Stone was chosen to fill the vacancy.

On the same day, October 19th, the "missionary ladies" of the Worcester County Branch assembled in Worcester. Here Mrs. W. O. Ballantine of Rahuri, India, delighted her listeners, and the young woman's hour with Miss Preston as speaker was a marked success.

The Springfield Branch at Springfield, October 25th, was saddened by the absence of its president, Mrs. C. H. Burnham, because of serious illness in her family, but here too Miss Blakeley's presence was enjoyed.

The New Hampshire Branch at Laconia the same day was favored with glorious autumn weather. Mrs. Ballantine's fine addresses, a largely attended children's hour, and the spirited presentation of the Card Case Campaign dialogue by some of the members of Mrs. Shiveley's new Junior Band, interested all present. The Laconia auxiliary misses the inspiring presence of its beloved president, Mrs. Gertrude Blakeley, who has recently removed to South Hadley, Mass., where she will make her home with her daughter Bertha, librarian at Mt. Holyoke College.

The attendants at the Middlesex Branch meeting at Wellesley, October 26th, found new inspiration in the addresses of Miss Cook, principal of Dana Hall, Miss Mary T. Noyes of Madura and Mrs. C. H. Daniels.

Essex South Branch had an enthusiastic gathering in Lynn, November 1st, with an original program on "Missionary Literature." Dr. James L. Barton of the American Board and Mrs. D. O. Mears of Essex were among the speakers. At all these meetings encouraging reports of the October campaign have been received. In Beverly, Mass., two hundred new members have been added to the missionary societies, in one of the churches all but two of the women having been secured as members. From far and near comes the news of successful "visits" and of new subscriptions to missionary magazines. Already the subscription list of LIFE AND LIGHT begins to look a little less lonesome.

At these meetings the question of the treasury is a burning one so that **Branch and Board Treasuries.** the appended table of Branch receipts will be of interest. It must be borne in mind, however, that the difference in extent of territory and the variation in the methods of reporting auxiliary societies, make it impossible to have a really accurate basis of comparison.

Branch.	For Regular Work.	For Buildings.	For Specials.	Total.	No. Aux. Societies.
New Hampshire	\$3,321.42	\$267.50	\$40.40	\$3,629.32	96
Essex South	1,899.60		100.00	1,999.60	52
Springfield	4,328.57	1,346.00	47.25	5,721.91	73
Rhode Island	5,451.78	1,098.84	291.90	6,842.52	62
Hartford	8,950.27	1,235.00	492.17	10,677.44	84
Middlesex	1,552.02	187.50	654.33	2,393.85	33
Philadelphia	4,477.74	843.64	57.00	5,378.38	71
Worcester County	5,598.87	870.13	81.97	6,550.97	89

For the annual report of the treasurer of the Woman's Board and explanation of the amount of legacies there reported for the year see page 564.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$26,395.55	\$591.31	\$222.84	\$8,068.93	\$35,278.63
1911	28,378.97	1,847.97	409.91	300.00	30,936.85
Gain	1,983.42	1,256.66	187.07		
Loss				7,768.93	4,341.78

FOR TWELVE MONTHS TO OCTOBER 18, 1911

1910	118,843.76	13,260.61	3,272.94	51,057.98	186,435.29
1911	118,826.15	31,728.61	2,429.09	27,501.55	180,485.40
Gain		18,468.00			
Loss	17.61		843.85	23,556.43	5,949.89

JENNY OLIN, MISSIONARY

1897—1911

THE news received at the Board Rooms of the death of Miss Jenny Olin, September 2d, in Sydney, Australia, while not unexpected, brought a sense of loss to all those interested in the work in Micronesia.

Miss Olin was of Swedish birth, coming to this country when only fourteen years old. She was a graduate

of Mt. Holyoke College, class of 1892, and in July, 1897, sailed for Kusaie, under appointment from the American Board, to teach in the girls' school. During her fourteen years of service she had had but one furlough. Those who heard her speak during that year, 1904-1905, will remember how her face lighted up as she told of her dear Island girls, who called her "Mother Olin" after their quaint fashion, and who will sadly miss her motherly interest.



MISS JENNY OLIN

Her associates, Miss Hoppin and Miss Wilson, will doubtless wish to add something later to this brief tribute to her untiring devotion and her patient suffering of many trials and privations that she might win these girls to Christ.

When the cyclone of 1905 laid waste the mission property on Kusaie, leaving teachers and pupils without a roof over

their heads, Miss Olin mourned that she was too far away to give help and counsel, and during the years that followed she never murmured over the loss of her worldly goods or the lack of personal comfort.

Several months ago, Miss Olin's health began to fail and it became evident in June that she must go to the nearest place for medical treatment. The long, difficult journey to Sydney, with Miss Hoppin as faithful nurse and companion, was alleviated by the kindness of the officers on the *Germania*, and on July 3d, Miss Olin was taken to the Lester Hospital, a private institution, where all that human skill and care could suggest was done to save the useful life. But her disease proved to be of an incurable

nature, though happily not accompanied with acute suffering, and after some weeks she slipped painlessly away to the land "where the inhabitant shall not say 'I am sick.'"

The funeral service was attended by Mr. Thomas Pratt, the agent of the London Missionary Society, by the Rev. H. P. Schlencker of New Guinea and the Rev. W. Morley of New South Wales. To these representatives of a sister Missionary Society, the Woman's Board, especially the Worcester County Branch which supported Miss Olin, is most grateful.

We wish to thank also the physicians and nurses, and that unnamed "number of ladies who visited her during her illness and did what they could to give her comfort." Surely to all of these must come the blessing of the "Inasmuch" for their ministry to one who was "a stranger in a strange land."

One of Miss Olin's lasting memorials will be a Kusaian hymn book with tunes which she had prepared and for the printing of which she had secured all but \$200 of the amount needed. Besides this she had ready a Kusaian translation of "Peep o' Day" which she expected to print on her little printing press.

"The day of reappearing! How it speeds!
He who is true and faithful speaks the word.
Then shall we ever be with those we love,
Then shall we be 'forever with the Lord.'"

THE CONFUCIAN ESTIMATE OF WOMAN

BY ROSE M. MUNGER

AMONG the sayings, not over-frequent, of Confucius in regard to women is this: "Of all people women are the most difficult to manage; if you are familiar with them, they become forward; if you keep them at a distance, they become discontented." This shows the feeling of the great Chinese sage toward the half of the race which he without question assigned to an inferior place. They are a people to be managed in such a way that they may be as acceptable as possible to men. Confucius himself failed in reaching this goal and his own unhappiness in married life may have added a certain pungency to his rules for the treatment of women, though in that as in all else he aimed at justice.

The philosophy of Confucius added little that was essentially new to the ethical system of China, but he and his disciples codified and gave form to a great body of hitherto formless doctrine. The result was so in

harmony with the Chinese character that it took a deep hold and, the fundamental conservatism of that character being strengthened by his doctrine of ancestor worship, his book of "Rules" has exerted a very powerful influence upon the life and thought of the Chinese during these twenty-five centuries. Therefore, though China is a country of three great religions and though all have had their own effect, the position of women may be considered as largely due to the Confucian teaching. It is midway between that which she holds in Christian countries and her status under Mohammedanism or Brahmanism.

He says "man is the representative of heaven and is supreme in all things. On this account, woman can determine nothing for herself and



PRAYER WHEELS IN LAMA TEMPLE, PEKING

Photo by Chas. F. Gammon.

should be subject to the three obediences,—to her father, husband, and son." This doctrine of the three obediences, though somewhat modified in practice, gives a father the right to dispose of his daughter as he will, and, theoretically, allows a husband complete control over his wife's actions. The respect paid to advancing years and the filial piety of the Chinese tend to exempt her from the third obedience although that also may be exacted. He further taught that a woman's happiness comes only as she lives and works for man, that her business is the preparation of food and the care of the house, and above all the bearing of children, especially

sons. In truth, the latter is essential. A woman who fails to give to her husband sons who shall carry on the family line and worship at the ancestral shrines has failed to justify her marriage, and her husband is allowed or rather enjoined to take secondary wives until the longed-for boy appears. Nevertheless, the first wife is the only one married with pomp and ceremony and, as one writer puts it, she is the moon while the other wives are the stars. Moreover, the children of these concubines are considered as belonging to her, and they themselves, certainly until they bear children, occupy a position somewhat similar to that of slaves in the household. Under these conditions, the primary wife is often not averse to sharing her wedded life.

The Chinese woman may be humiliated as a wife, but she is honored as a mother and the more numerous the sons, the greater the honor. Mrs. Conger tells us that among the wealthy classes a woman's whole work is considered done if she rears children and that her life is organized for ease and comfort. There is no thought of outside duties, no responsibility for helping on the work of the world. Confucius taught that a woman should not be heard outside her own home and, until recent times, well have they obeyed that injunction. But as income decreases, woman's share of work increases until in the coolie class she works in the fields with the men and the animals.

In the summary of the five relations between human beings as stated by Confucius and amplified by Mencius, that of husband and wife is said to be "attention to their separate functions." There is no hint of equal interests or of companionship between them. The natural result of this is the failure to educate the women except in domestic duties. It seems a strange omission among a people whose veneration for learning has seldom been equalled anywhere, East or West. But it was so complete as regards any form of book learning that the first attempts of the missionaries to teach her were received with scorn and derision. Dr. Nevius, writing many years ago, suggests that the natural ability of the Chinese woman is so great that it seemed well to the ancients to deny her education in order to carry out the Confucian theory of inferiority. It would seem that the career of the Empress Dowager, to name a conspicuous example, and the achievements of those who have broken through the enforced seclusion lend color to this suggestion.

Under the Confucian system, old age was the part of a woman's life to which, unlike her sisters of the West, she looked forward with eager anticipation. With advancing years, her authority increased. As her sons

grew older, they paid her greater honor and, best of all, as they married and brought home their wives, they and the children born to them were in well-nigh complete subjection to her. In China the rule of the mother-in-law is not a joke but a grim reality for, too often embittered by her own early trials, she returns them to the young girls who have come under her rule just as she came under that of her husband's mother. They, equally with her sons, owe her respect and honor and her will is supreme. As Professor Douglas puts it, "Christianity teaches that a man should cling to his wife, but Confucius says that a man should cling to his parents and make his wife do the same."

But the system of Confucius was not all degrading. He relegated woman to an inferior place but he never by precept or suggestion made her the plaything of man. His writings are marked by an austere morality and there is in the Confucian order of temple worship nothing of the licentious and obscene elements so generally found in the other Asiatic religions. Confucianism was powerless to prevent immorality but it never countenanced it. The Chinese woman is upon the whole virtuous and her standard of propriety is high, while the punishment is severe if she offends. There are far too many who are sold by their parents or abandoned to a life of shame, but this is never done in the name of religion. * The very seclusion which Confucius enjoins, sad and lonely as it is and stunting to the mental growth, has served as a protection to the women of China—a protection greatly needed where there is not the bulwark of Christian principles.



BUILDING ON TEMPLE OF HEAVEN
 GROUNDS, PEKING

Photo by Chas. F. Gammon.

He allows seven reasons for divorce,—unfilial conduct toward the husband's parents, adultery, jealousy, talkativeness, theft, virulent disease, and barrenness,—a wide range truly but modified by three reasons which prevent a wife from being sent away. A husband cannot do this if she has been faithful to his parents while they lived or mourned for them three years after their death, if he marries her while poor and then comes to riches and honor, or if her parents are unwilling or unable to receive her back. This puts a severe check upon legal divorce but there is nothing in the Confucian code to prevent a wife's being sold, providing she consents. Neither do we find in this code any check upon the too prevalent crime of infanticide. The struggle for life is sharp in China and the size of the family must be kept down. Hence, young babies are often killed or allowed to die and naturally it is the girl babies who are thus rejected. We can sum up a Chinese woman's life by saying that among the wealthy classes, childhood is reasonably free and happy, that in her early girlhood when she goes to her husband's home she receives a severe training in subjection and implicit obedience to an often tyrannical mother-in-law, but a training that each child she bears and each year of age renders less severe; that her life is narrow, secluded and dull, but that as old age comes on she has the prospect of herself ruling over a household and ordering its life, and that she knows at death she will be long honored and mourned by her sons. Among the poor, if she escapes the sentence of early death and the death in life of being sold as a slave girl or to a life of shame, she must see all possible favors go to her brothers; and as she grows older hard and constant work becomes her portion. Like her richer sisters, she must render obedience to her seniors. She has, it is true, a much freer life, but she has neither the leisure nor the ability to enjoy it. The dull and monotonous life of the rich, the drudgery of the poor go on without relief or variety; and perhaps the feeling of the Chinese woman herself toward this life is best expressed by the fact that among rich and poor alike her prayer is that in the next life she may be born a man. The future life offers her this hope and she may also look forward to being an object of worship to her descendants. Though Confucius denied her equal companionship with men in this world, he allowed her to be worshiped by them in the world to come.

Readers of *LIFE AND LIGHT* do not need to be told that when these women of China have once come under the broadening influences of education and Christian teaching, they have often developed strong and noble characters, and that they are finding that this life, as well as the next, offers them both opportunities and happiness.

THE WITCH DOCTOR'S COAT OF MAIL

BY AMY BRIDGMAN COWLES

DURING the rebellion which swept through Natal and Zululand in 1906, the powerful hold which witchcraft exerts on the Zulu mind was tragically illustrated by the following incident.

"We are going to kill the white people." The speaker was a stalwart young Zulu with handsome face and powerful limb. As he spoke he was sitting in the hut, eating, with his father, a very old man.

"What is that you are saying, my son?"

"I say we are going to kill the white people. We are going to finish them *nya* (completely) and wipe them out of existence just like this," and the speaker blew across his fingers by way of illustration.

"Sibindi (pronounced See-bean-dee), my boy, do you not know that it is dangerous for you to even talk like that in these awful times?"

"Yes, father, I know it, but we are desperate, we young bloods, and we won't stand it any longer, that's all. You know how it is, my father. You know how the white people have taken our land and piled their detestable laws onto us. You know about these eternal pass laws. A pass to go into town, a pass to leave town. It's passes, passes, nothing but passes. Then, too, we cannot hunt except at certain seasons, nor can we even cut sticks to make a cattle kraal without a permit. They have raised our hut taxes and they have taxed our dogs, and now as a climax they have taxed our heads. One pound to a head (poll tax). Think of that. They will tax our feet next. No, father, we will not pay for our heads. Never! To-morrow I go with the others to join our army."

So saying, Sibindi grabbed his broad-bladed assegai and rushed out of doors. Standing on his left foot he raised his powerful right arm and sent his spear whizzing through the air. With every nerve tense, and each muscle rigid, Sibindi watched his assegai as it quivered clear into the heart of a tree.

"There," he said, "that is the way we will do it. Not one assegai but thousands, and guns too, and clubs and shields besides. Oh, we'll fix them. We'll make the streets of Durban run with the white man's blood."

Tremendous applause greeted this demonstration. But the old father shook his head and remonstrated once more: "Sibindi, you know this is madness; you know that we cannot conquer the white people. You have worked for them in their towns, you have seen their powder and their

fine guns and their great cannon with shots as big as a man's head. Besides, you know they can send an endless army across the sea in ships. Sibindi, you know that for us to attempt to fight the white people means death, nothing but death. Oh! my son give it up, give it up."

"But father," replied Sibindi, "have you not heard of that great witch doctor at Mapumulo? They say her medicines are made of white people's fat mixed with herbs which she alone understands. They say that after you have taken her medicine, the white people's bullets will just rattle on your skin and drop off of you like raindrops."

The old man was silenced.

At dawn, the next day, Sibindi, decked out with war paint and feathers and carrying his spears and a cowhide shield, nearly the length of his body, disappeared down the pathway. He was soon joined by others, —young men of glorious physique, with elastic steps, such as any world's cham-



A ZULU WITH WARRIOR'S SHIELD

Photo by C. H. Patton.

pion might covet. By twos and threes, by tens and twenties, the fine young Zulus silently found their way into the impenetrable bushes of the Mapumulo hills. Under the direction of their leaders they were sent in companies to be treated by the famous old witch doctor.

Secure in the secrecy of the dark bushes, the old woman brewed great pots full of medicine. Countless herbs were pounded into paste between stones. From innumerable leather pouches and snake skins, mysterious roots and bones and fat were produced and all added to the mixture in the pots.

For days and weeks the men passed before the witch doctor in com-

panies. The wrinkled old woman stood before them, with her hair hanging about her face in long greasy locks and with inflated goat bladders bobbing about her head. She was clad only in a filthy cowhide kilt and adorned with necklaces of claws and bones and tiny medicine pouches.

The warriors were made to gorge themselves with pots full of her vile concoctions, then dipping a leafy branch into still another mixture, she sprinkled their bodies with stuff that made them itch furiously. They were not allowed to rub themselves. They were absolutely forbidden to go to their homes or to speak to women. If they must sleep on mats



A ZULU WITCH DOCTOR AND ATTENDANT

Photo by C. H. Patton.

they must sleep only on new mats. Endless rules were given to keep them from breaking the spell of witchcraft. Finally they rubbed white men's gun powder between their eyes and put a pinch into their mouths. Then the men were pronounced invulnerable.

When, at last, the white men's guns opened fire upon the rebels company after company of superb savages dashed out of their hiding places in the bushes. With wild war cries and spears glittering in the sunshine, and with full confidence in their invulnerability, they ran fearlessly up to the very mouths of the British guns.

Like wheat before a scythe they were mowed down. All over the battle fields of Insuzi and Dalibo the corpses lay in hundreds,—a sight to make the angels weep. Among the dead there was a sprinkling of dressed men,—men who had lived for years on stations of the American Board

making a brave struggle to lead Christian lives. Swept off their feet by the irresistible tide of heathenism which surged about them, and quite losing their heads in all the excitement, they had joined the rebels. With their heathen relatives they too had been sprinkled by the old witch doctor. Strange to say even these nominal Christians believed themselves absolutely invulnerable.

During this same war, a white man traveling on his wheel through the country was seized by the rebels. After being subjected to most fiendish tortures he was put to death, and the warriors dipped their spears in his blood and rubbed it upon their brows. Believing the white man's blood to be a fetish which would absolutely annul the power of the white men's guns, these men, like their comrades, dashed into battle with absolute fearlessness and like them were shot down in heaps.

Sibindi perished with this number. For it is still true that the natives of Natal and Zululand believe in witchcraft, as have their ancestors for countless ages.

THE WORSHIP AND BELIEF OF ZULUS

BY MADIKANE Q. CELE

This account was prepared by a Zulu boy now studying in the United States. His use of a foreign tongue is of interest.

THESE people worship more than one thing. They worship spirits and snakes and their creator. These three Beings which they worship each has its important part what it does for the people. They don't believe in trusting everything upon one god. And that is why they have more than one god. The first god is mention is spirit; now we will find out who is that god and what he does.

Great number of men there which are regarded as men of high standard, well known men, are those who have from ten, fifteen and up, women for their wives. These men of course having so many wives have also many children, and the people believe that if anybody died everything is dead,—him and his soul. They do not know anything about hereafter. But the man who has plenty wives and has plenty children that then when he dies, he is the only one whose soul live after him and his soul become the spirit what they worship. They bury him near to his home in order that this god-spirit be near to his family. His duty as god is to look after the children most, and grown people also, and bless them with such blessings as God bless you all, and they pray to that spirit, near like you pray to God. He does most saving and blessing.

The snake has never been able to be find out how that snake became one of the gods. We have all kinds of snakes there, but this snake is differ from all other snake for it won't bite. They never pray on this snake, only when they see this snake they rejoice for they think the spirit which they worship has sent some blessing by this snake to those who see the snake, and if this snake is seen around home the blessing is sent to everybody to that home. That snake is the message from the spirit. The creator is the God who made everything, created men also. Oh, they are really afraid of him. He is such great and fierce God. No one must violate any of his rules. They have special occasions to come together and give sacrifices and pray to him, during that time people must fast, do nothing else but give thanks to him. They often hold that meeting two or three days. I wish I could tell you how they dress for that occasion and how they carry their services, but will make very long story.

His name is Mveliqaga Mdali or Nkulunkulu, means he exist before anyone ever exist and he is a creator. How he made everything and men of course; he simply command that everything come forth, so everything came forth, and after that he went up on top of the high mountain. In the foot of that mountain there was nice clear river; on the shores of that river there was beautiful reeds growing there and he cried out with loud voice to that reeds and said "let men come forth from you reeds." So men came forth and he also command that women come forth; so they did. And he took them and place them in every certain fine place. After long he thought that people which he have made should live all the time,— never die, so he had to tell them that, so he called one of his little animal. He called chameleon and he told it to go upon the same mountain where he stood while making men, and he told it to cry out with loud voice to the people and tell them that the Mveliqaga say people should live always. So the chameleon started, but it went on very slow, stopping by the way-side now and then having good time. Finally Mveliqaga changed his mind and thought it best thing everybody live to any old age, then die, not live always. So he called lizard and told it to go upon the same mountain where he stood while making men and cry out to them and tell them that Mveliqaga says people should live to an old age, then die. So the lizard went right on and got there before chameleon did and it told people that Mveliqaga said people should live to an old age, then die. Then it went away, and very late the chameleon came and cry out too, and say the Mveliqaga say people should live always and never die. So all people answered and said, "We have received message from

the creator that we live to an old age, then die, so we don't believe you. Go away." And that is why to-day everybody they don't believe young people should die; when any young person dies they think somebody conjured that person.

They also offer some sacrifices for spirit, not same way they offer for Mveliqaga. For the spirit they kill cows, or sheep, sometimes goat. They call themselves feeding him. When anything like that is to be killed for him, first they pray to him long pray, begging him to accept the gift they going to give to him, and after that long pray the beast is killed. They will eat almost all the meat in one day except one leg of that cow or sheep. They put that away in a certain place so that when he comes and look for it by night he shall find it, as he won't come daytime. Next day they will go and get that very same leg and cook it and eat it themselves.

But the spirit is fed just the same, for they call on him when they put it there.

To all these different ways of worship they are really sincere to it. They think they doing the right thing. The really right ways of worshipping and the really creator to them has never been told. They are same as though they were feeling their way through dark shadow of ignorance, not knowing where they are going. Sometimes seems as if blindly they worship Great Jehovah through snakes and spirits, for they are doing the best they know how.

I hope you will be able to understand what I have said. It is hard thing I ever try, to tell anything in English language. Oh, if I only could tell it in my own language I will say something then.



A "SMELLER-OUT" OF EVIL

Photo by C. H. Patton.

A SUMMER TRIP IN TURKEY

BY MARY W. RIGGS

Act 1, Scene 1. Two loaded pack mules, two mules with American saddles on which Mrs. Riggs and I are mounted, and an old white horse with mulish inclinations from being constantly associated with mules, on which Mr. Riggs rides on a native saddle, a broad flat affair, with his feet hanging down on the two sides of the horse's neck, start out on the morning of July 5th for the long journey from Harpoot to Bitlis, to attend the annual meeting of the Eastern Turkey Mission. With fresh, clean riding-suits and white cheesecloth veils we look quite respectable and fine,—a great contrast to our appearance when we reached home again.

Scene 2. Three days later. The party has grown, and there are now fourteen persons and seventeen animals. The road is hardly recognizable,—a path that is different from the rest of the steep rocky mountain side in that there is powdery dust worn from the rocks by the hoofs of the animals. The four muleteers are on foot and they frequently have to be called to reload an animal that has rubbed against a tree and thrown off its load, or to help one of the travelers to mount his high perch on the top of his load.

Scene 3. Six o'clock p. m. We have turned off from the road and now the procession stops. Here we are to spend the night. A flat spot is selected for our tent and two of us set it up while the third is putting up the traveling bedsteads. As soon as water can be brought from the spring we are ready for our supper. As we cooked a rice pilaff at noon we are satisfied with cold things in the evening,—sardines, bread, cheese and cookies. By eight o'clock we go to bed for we will be called at half past three in the morning, if not earlier. Our three beds are arranged, mostly inside the tent, with a space between into which we put all the small things that might tempt a stranger passing in the night.

Scene 4. July 15th. Bitlis markets have been passed through and we are out of the city on our way to the summer camp on the mountain side. The muleteers who contracted to bring us to Bitlis feel that they have done their duty and in spite of all protests from us they let down the loads right in the road and demand their pay. They have a right to do so if they wish for we did not tell them of this extra distance and climb up the mountain, as we did not know of it ourselves. But it is not a very polite way to treat us. They have hardly left us when some more considerate men come along with their animals and take us up the mountain.

Act 2, Scene 1. Eleven o'clock a. m. Under the great spreading walnut tree the morning session is closing. There are the delegates and visitors

from Erzroom, Van, Mardin, Bitlis, and Harpoot, all assembled,—twenty-one adults, while the voices of the three children may be heard at play in the distance. The questions have been difficult to solve and many have been referred to special committees which now meet for their work, in different parts of the camping ground. Those who are not on committees stroll off to their tents or to the mulberry trees or cherry tree for refreshments. The entertainment committee is planning a baseball game for the afternoon, in which old and young are to take part.



GRINDING WHEAT IN VILLAGE STREET

Scene 2. Sunday evening. The missionaries are all in a circle on the lawn. Little Robert Maynard is presented by his parents for baptism. Then follows the celebration of the Lord's Supper, a beautiful and very impressive service. At its close all sit still in silence till some one begins singing a sweet, familiar hymn in which all join in perfect harmony. Song after song is sung till the darkness reminds us of the time of rest needed by all before another day of strenuous work on mission business.

Act 3, Scene 1. In the crater of the extinct volcano Nimrod, the second in size in the world. It is five miles across and about half a mile deep. Eighteen of the annual meeting party, having spent one night together on the way, are assembled beside a good-sized lake into which several springs of hot water empty, so hot that you cannot hold your hand in the water. A

little above the lake there are some holes in the rocks from which hot vapor is issuing. There are two or more large lakes in the crater, and from the edge of the crater one can see these inside and at the foot of the mountain the beautiful blue Van lake with its boundary of high mountains. It is an exquisite view.

Scene 2. The Harpoot party is well on its way homeward, having refused the tempting invitation to visit Van before going home. We come to the place where we are to ford the Euphrates River. The muleteer leads the way with the animal bearing tent, bedding and other necessary articles. Mrs. Riggs and I follow riding on one horse as there are more people to cross than animals. Suddenly we all go into a deep hole, and things look rather serious. Mr. Riggs stands on the shore ready to swim to the rescue at any moment, but our brave steed swims and turns toward the shore. We are able to hang on and finally emerge, dripping from head to foot. With a guide who knows the crossing we ford the river safely and spend the next four or five hours drying our goods in the broiling sun on the sand of the river bank. Dry goods are not much injured but books and papers rebel against such treatment.

Scene 3. Home again safe and sound but tired after riding from three in the morning till nine. Home is sweet and so is plenty of warm water and clean clothes and a good square meal. It is five weeks to-morrow since we started, ten days of that time being spent in Bitlis.

Scene 4. Harpoot Garden House three or four days later. Mrs. Riggs is in bed with a severe attack of malaria. The people who have to travel in the summer in Turkey ought to be profoundly thankful if they are spared a time of sickness after they reach their destinations. We have decided that it was providential that we did not go to Van on our way home for if we must be sick we are glad to be at home and not on the road.

HARPOOT, August 21, 1911.



ON THE WAY HOME



HELPS FOR LEADERS

THE GLEAM IN CHINA

CHAPTER III

A very interesting meeting may be planned on the basis of the third chapter in *Touring in the Gleam* if the leader will represent and enter into the character of Deacon Tee. Dress in Chinese costume (which can be obtained at the Board Rooms,—free of expense except express charges,—if you cannot find one elsewhere) and when the meeting opens say that Miss Starr (or use your own name) is unable to be present and has asked you, Deacon Tee, to conduct the trip. Get the children to explain about the Gleam, and where they have already traveled in it, because although you have been here in this country for several months you have not heard before of this particular airship. Find out what they have seen in India and Burma, ostensibly that it may be easier for you to decide to what part of China you had best take them, but also in order to bring out once more the object of the visits and a review of previous lessons.

Since Deacon Tee has never attended your mission band before and does not know your usual order of exercises, his leadership now will furnish you an opportunity to vary the ordinary program somewhat. Have you tried letting your singing, prayer and Bible reading take place during the journey in the Gleam across America and the Pacific, after the children are well into the spirit of the hour? And have you thought of choosing as your selection parts of such a Psalm as the 139th, since truly you will be in the very act of taking "the wings of the morning"?

The children will enter very whole-heartedly into the idea of the meeting if you take care to speak in the first person, to see things from a Chinese point of view and to tell them a little of your life as a Chinese boy. Repeat to them what your father taught you about Confucius and Lao-Tsze, imitate the ceremony which you have seen the Emperor perform on the terraces of Shang-te, take them to Moy Dow's house and if you find that Moy Dow is not at home, call out two or three of the more restless children and have them actually go through the ceremony of ancestor worship. Such a presentation will make a deeper impression than any description

possibly could, both on those who take part and on those who watch. Pretend that you haven't time to visit both a temple and a mission school, so delegate two of the children (whom you have coached beforehand) to investigate the former while you visit in the latter. At the school let one of the children represent a Chinese girl (dressed in costume if possible and drilled beforehand) and tell what she and her classmates do there. (Leaflet called *Eight Minutes at Diong-loh*, to be obtained at the W. B. M. Rooms for three cents, will furnish information if you have no other source.) Then, on your way home to America pick up your two delegates and have them tell what they saw in the temple. Sadly reinforce what they say from your own experience as a Chinese and just before the Gleam alights in this country again, briefly lead the thoughts of the children through what they have seen in the last hour to a realization of the difference between Chinese religions and our Christianity and the consequent need of sending missionaries into China.

A CALL FROM NORWICH

One of the strongest notes sounded in the Norwich Conference of Branch Junior Secretaries was the earnest desire of each of the workers present to get into closer connection with the individual Mission Circles, Cradle Rolls and Junior Auxiliaries within her territory.

The office of Branch Junior Secretary was created in order that each local leader might have some one of more experience or leisure than she, through whom her Circle could both receive suggestions and help in methods, and also be kept in closer touch with the Woman's Board and its wider vision.

Are you making full use of your secretary? If you do not know her write to the Board Rooms to inquire her name. She will be glad to speak to your Circle some afternoon. Have you asked her? She can give you help in your story telling, in hand work for the children, in schemes for money making, in settling the problem which most puzzles you. She can bring you the inspiration of one who sees dozens of Circles at work and, therefore, knows just how to strengthen your weak spot. When she writes asking you for the statistics of your Band are you careful to answer? Her work and efficiency, and in turn through her the strength of the Junior Department of the Board of which you are a unit, vary in proportion to the promptness and accuracy of your response just as the value of a pair of scales depends upon its sensitiveness to the slightest touch.

The Norwich meeting strongly urged that each Branch Secretary do more for her leaders. Let me emphasize here the complement of that: Leaders take more thought for, and of, your Branch Secretary!



Our Work at Home

THE WOMEN BEHIND THE WORK

NORWICH, November 7-9, 1911

THE WOMEN OF NORWICH

The "good-bys" are still sounding in our ears,—the friendly "good-bys" of our lovely Norwich hostesses. It is too soon to get the perspective of this forty-fourth annual meeting of the Woman's Board of Missions, held by invitation of the Eastern Connecticut Branch, in beautiful, historic Norwich, Conn., "the Rose of New England" as her citizens love to call her. The golden autumnal sunshine of those three glorious days has not yet faded,—the glow and exaltation of those uplifting meetings have not yet been dulled. It is too early to tell results, but certain great impressions stand out in the light of this afterglow.

There was a joyousness and a spontaneity on the part of those who received the one hundred and eighty delegates, representing the twenty-three Branches of the Board, a heartiness of hospitality on the part of the welcoming Branch and the entertaining friends of the Norwich churches which gave a rare zest to all the social features of the occasion. The wide Colonial doorways, as we think of them, seem full of happy faces of the permanent and temporary dwellers within, and it was added happiness to know that all the fellowship of churches united in this hospitality.

The reception given Tuesday evening by the ladies of the Broadway Church was attended by several hundred people who, as one watched them, seemed to be in the spirit of a real Thanksgiving homecoming. Among those who received and whose presence was a benediction was Miss Caroline Gordon of the Greenville Church, Norwich, one of the founders and for many years an officer of the hostess Branch.

The luncheons which were served in the spacious and beautiful Osgood Memorial Parish House of the Park Church and in the Norwich Club House opposite, were attended by nearly three hundred women,—the largest number being present on Wednesday when the lunch hour was lengthened to permit of the Jubilee custom of after-luncheon speeches. Those presiding at the three places were Mrs. Leonard Woolsey Bacon of Norwich, chairman of the committee on hospitality, Miss Susan Hayes

Ward of the Philadelphia Branch and Mrs. John F. Thompson of Portland, Me. Among those who spoke in varying veins of grave and gay at the luncheons were Mrs. C. H. Daniels, Miss Stanwood, Miss Calder, Miss Abby G. Willard, president of the Eastern Connecticut Branch, Miss Caroline Gordon, Mrs. W. O. Ballantine of India, Miss Harriet C. Norton of Turkey, Mrs. Charles E. Ewing of China, Mrs. J. W. D. Carter of the Western Maine Branch, and Miss Lillian E. Prudden of the New Haven Branch. Their rhymes and slogans, their tender reminiscences and their call to "tell the others" were received with such enthusiasm and interest that this Jubilette luncheon is likely to be a popular feature of annual meetings.

Another marked impression at Norwich was the sensitiveness of the spiritual atmosphere. Perhaps a part of the secret of this may be found in the fact that months ago when the committees of preparation met for the first time, a whole afternoon was devoted to prayer before a single plan was laid, and that during these months several devoted lovers of the missionary cause, now laid aside from active participation in the Branch work, as well as those serving on these committees, were pledged to a concert of prayer for a peculiar blessing on this gathering.

Those "who from their labors rest," especially Miss Gilman so many years the beloved president of this Branch, seemed present in spirit, and in remembrance of them hearts were welded closer and become even more desirous to serve their Master. Nor could it be anything but an atmosphere of deepest sympathy when we remember the group of missionary sons and daughters who have gone out from these Norwich homes. Among these are Delia Leavens of Tung-chou and her brother Dickson of Changsha, China, a member of the Yale Mission, and Mrs. Brownell Gage, the gifted daughter of Dr. and Mrs. S. H. Howe, pastor of the Park Church where the sessions of the Board were held. Mrs. Gage and her family are also with the Yale Mission at Changsha; Susan Huntington, *directora* of the International Institute for Girls at Madrid. Mrs. Elizabeth Barrows Ussher, of Van, Turkey, whose parents now reside in Norwichtown, Mrs. Harriet Hyde Zumbro of the Madura Mission and Rev. Edward H. Smith of Inghok, Foochow. These and others not now on the field, including Miss Caroline E. Bush who was baptized in the Greenville Church, make a background for such a meeting not to be ignored. Another happy circumstance was the presence and assistance of the pastors of the Congregational churches of Norwich and vicinity. Dr. Howe, Rev. Edward S. Worcester, pastor of the

Broadway Church, Rev. Herbert J. Wyckoff of the Second Church, whose sisters, "the Wyckoff twins," are missionaries in Pang-Chuang, China, and Rev. G. Henry Ewing, formerly of Paoting-fu, China, pastor of the Norwichtown Church, each took part in some service, while other pastors were present and helpful in many ways. The two devotional meetings, Wednesday and Thursday, led by Mrs. S. H. Howe and Mrs. D. O. Mears, were largely attended and notably earnest.

AT THE HOME BASE

At the deliberative meeting on Tuesday, Mrs. C. H. Daniels, whose clear and spirited guidance of every session was a joy to all, announced the topic for the three days, "Christianity and the non-Christian Religions." Reports were heard from all of the twenty-three Branches and were full of encouragement. The topic of the Every Woman, Every Church and Every Subscriber Canvass, called out expressions of pleasure over this "all together" form of work. In the absence of the treasurer, Miss Day, the assistant treasurer, Miss S. Emma Keith, made the statement for the treasury. Here and again on Wednesday when the formal report of the treasurer was presented by Miss Keith, the keynote of buoyancy dropped a degree. While the gifts from the Branches for the regular pledged work are \$553 more than was received for the same purpose last year, showing a total of \$118,826, and the whole amount of contributions, including the Jubilee fund and the sum available from legacies, reaches the goodly figure of \$192,458, yet because of the various demands of the year and the shrinkage in legacies as compared with 1910, the amount on hand for the pledged work of 1912 is \$3,300 less than was appropriated for the work of 1911, while an additional \$400 is needed to carry the work on the same basis.

At the forenoon session on Wednesday, Miss Stanwood presented the work of the Home Department under the captivating title "The Value of X," and pointed out in an Xceedingly happy manner the Xcellent qualities of our new secretary for young people's work, the duties and privileges of the Xecutive Committee, the Xtraordinary number and character of the meetings held during this Jubilee year, the Xtremely great value of the two hundred thousand Congregational women church members not avowedly committed to the foreign missionary work through our missionary auxiliaries, the unusual variety and attractiveness of the missionary Xhibit of the year, and the Xtremely humiliating number of the subscribers to LIFE AND LIGHT. The value of missionary literature was further empha-

sized by Miss Kyle who spoke of "A Study in Black and White" on Thursday. Miss Calder's look "Across the Seas" through the eyes of Miss Lamson, who is now in India, revealed an appalling number of denials in store for the faithful missionary workers, so that the question asked by a young missionary in a recent letter becomes most searching,— "I don't suppose the Executive Committee says 'Thank God, the work is growing,' every time a request comes for increased funds, but oughtn't they to?"

The reports of the home and foreign departments, printed in full, were placed in the hands of those present and will be sent on request. For the treasurer's report see also page 564 of this number.

Mrs. Frank A. Roath of Norwich, who has visited many missions, gave a very delightful address on the "Impressions of a Traveler," which together with greetings from the Canadian Congregational Woman's Board, brought by its president Mrs. S. H. E. Moody of Montreal, and from the Woman's Board of the Pacific Islands through its president Mrs. Theodore Richards of Honolulu, added much to the interest of the opening session on Wednesday.

WOMEN BEHIND THE WORK ABROAD

At the young people's session held in the Broadway Church, Wednesday evening, Miss Stanwood presented the thirteen women who stood as representatives of our one hundred and thirty-six missionaries and assistants in seventeen mission fields.

There were present from the "land of Sinim," Mrs. Mary Stanley Gammon, Mrs. Charles E. Ewing of North China and Mrs. George H. Hubbard of Foochow. Wednesday forenoon Mrs. Gammon voiced the plea for China now in the midst of her struggle for political liberty. Miss E. Gertrude Rogers and Mrs. George P. Knapp of the Eastern Turkey Mission presented the claims of the Moslem women and girls just coming into the possibilities of Christian education. Mrs. W. N. Chambers of Central Turkey and Miss Claribel Platt of Western Turkey were also present. Miss Julia E. Greene of Ceylon, Mrs. W. O. Ballantine of the Marathi Mission, Dr. Ruth P. Hume and Miss Mary T. Noyes of Madura, were the India group. Dr. Hume's direct, convincing address on "The Power of a Christian Hospital" was listened to with great interest on Thursday as so many of her hearers have invested money and prayer in this great medical work. Miss Noyes brought an illuminating story from "An Ancient Seat of Hinduism." From Papal Lands were Miss Mary

B. Dunning of Parral, Mexico, and Mrs. John S. Porter of Prague, Austria. Miss Dunning, who spoke on Thursday, gave a picture of the non-Christian conditions existing in our sister state, a picture relieved only by the faithful witness of the evangelical Christians and the holy lives of some of the Roman believers. Mrs. Porter, Thursday afternoon, would not be withheld from taking her hearers into the dark, evil smelling halls where at present the heroic followers of Huss are compelled to preach. Indeed, one almost suspected that gentle lady of a willingness to mildly suffocate some of her audience if by so doing she could provide better meeting places for her loved Bohemian Christians!

Mrs. Cora Keith Warren of Tottori was the sole representative of the Japan Mission and could be present only a few hours, long enough however to bring a beautiful story of the lovely lives of the Christian women of Japan and the changing social status of womanhood in that interesting land.

THE YOUNG WOMEN BEHIND THE WORK

One would have been a deeply-dyed pessimist not to be cheered by the big audience of truly young people and people in the "maturity of youth" which filled Broadway Church Wednesday evening. The inspiring choir of young women trained under the leadership of Mrs. Bela Learned and her committee, the uplifting music of organ and soloist, awoke feelings of courage and joy. Miss Preston's "What If" and "Why Not?" with its speculations as to the possibilities if "young people like you should open their eyes and look around the world" must have caused many of her hearers to give more than a passing thought to the question "Why Not?" The offering received at this meeting for the new building so much needed by the Mardin High School, Turkey, amounted to \$209.

THE MAN BEHIND THE WORK

There can be little doubt that at this meeting the climax of interest was found in the addresses of Dr. C. H. Patton, Home Secretary of the American Board. They were really his first utterances before a large audience since his return from his world tour of the missions in October. His innate love for Africa had been kindled into a white heat by his unusual opportunities in his visits to the three missions of the American Board in that Continent of Opportunity. His description of his remarkable journeys "Along African Trails" at this young people's session, and his masterly address Thursday noon on "What Africa Means to the Christian World," evoking both laughter and tears, will long be remembered. Dr.

Patton's emphatic assertion that in Northern Africa is to be found the battle ground of the Christian faith, recalls the prayer of Livingstone for the healing of this "open sore of the world,"—a saying all too literally understood in that land. His appeal for workers for Umzumbe and Inanda must, it would seem, bear fruit soon.

THE GIFTS BEHIND THE WORK

In response to a generally felt desire, Miss Calder presented again on Thursday the condition of the treasury. With the impetus given by her announcement that the last thousand of the \$3,700 lacking had already been pledged, over a thousand dollars was quickly raised in pledges and money, and it is confidently expected that by the time the appropriations are brought to the Executive Committee, the whole sum will be in sight. While we heartily rejoice at this prospect, let us not lose sight of the fact that in order to bring the figures down to the sum estimated, every item of natural growth in school work, medical work and evangelistic work, has been reluctantly cut out. Can this be continued year after year, or shall we anticipate better things from the increased resources made possible by the "Simultaneous Campaign"?

If the closing of the forty-fourth annual meeting shall mark the beginning of fresh efforts to secure the "other five sixths of the women," the "No" which the Executive Committee must so reluctantly say to the reasonable requests of our missionaries in 1912, may be changed to a joyous "Yes," in 1913.

WAYS OF WORKING

Try An Open Meeting for all the church members, to which each active member is expected to call for and bring one who should belong to the society but has never joined. The meeting should be prayed about and a program planned at least a month ahead. Pictures, maps, flags and any missionary curios available should be used to make the room attractive. The service might be held on the birthday anniversary of the society, or at the time of the annual Thank-offering meeting, when the special program offered for it may be used with splendid success. With the parts all well prepared, good music, earnest prayers and bright talks, there cannot fail to be an awakened interest in the cause and in *Woman's Work*, which should be made very prominent during the meeting and copies of which should be distributed to the visitors. The president's earnest plea for new members and subscribers should be followed by a social hour and light refreshments, at which time every member should endeavor to meet and talk with as many of the visitors as possible and personally solicit them to join the society and subscribe for the magazine. Before dispersing, the meeting is

again called to order, and each member reports results as the roll is called. If there has been earnest, prayerful effort, the service is almost sure to end with a spontaneous "Praise God from whom all blessings flow!"—*Exchange*.

SIDELIGHTS FROM PERIODICALS

CHINA.—"General Survey of the Year in China," *Missionary Review*, October. "Calvin W. Mateer, a Maker of the New China," *Missionary Review*, November. "In the Wake of the Boxer Massacres," *Missionary Review*, November.

INDIA.—"European Education in India," *Contemporary Review*, October. "Why India Lags Behind," *Nineteenth Century*, October. "The Pandhapur Pilgrimage," *Missionary Review*, November.

TURKEY.—"Our Moslem Sisters," *Nineteenth Century*, October.

UNITED STUDY COURSE.—"A New Weapon for the Old Controversy," *Missionary Review*, October.

Articles of general interest are, "Baháism and Its Claims," and "Home Medical Department for Missionaries," *Missionary Review*, October, and "A Heathen Invasion," *Hampton's*, October.

F. V. E.

SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue.

PROGRAM V

TOPIC: ANIMISM, CONFUCIANISM AND TAOISM.

Material: Text-book, chap. III. The World Missionary Conference, Vol. IV. *How to Use* (ten cents). Miss Milligan's *Analysis of Chapters* (five cents). *Rex Christus*, chap. II. *Flashlights Into Zulu Homes* (five cents).

SPECIAL FEATURES

- I. The Fundamental Ideas of Animistic Religions. [To be brought out by a series of eight questions which some one woman will arrange, and will ask, answers having been given to those who prefer not to give papers and talks.] Ten minutes.
- II. Three Sages Compared: Confucius, Mencius, Lao-tsze. Ten minutes.
- III. Reading: Selections from Chinese Classics. Five minutes.
- IV. The Meeting Place of Christianity and Confucianism. [A thoughtful paper to touch the special features, *i. e.* filial piety, moral sense, which give an approach to the gospel.] Ten minutes.
- V. Monologue: "Superlative Religions." Select from the monologue by Mrs. Hawkins in November LIFE AND LIGHT, the opening paragraphs and those which refer to the religions considered here. Five minutes.
- VI. Finale by leader in which the glorious triumphs of the gospel in China to-day will be impressed, briefly, comprehensively. Give thought to this.

M. L. D.

WOMAN'S BOARD OF MISSIONS

Receipts from September 18 to October 18, 1911

MISS SARAH LOUISE DAY, Treasurer.

Friend,		1,120 00		
	MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Amherst and Aurora, Cb., 2; Orland, Misses H. T. and S. E. Buck, 15; Waldoboro, Aux., 6,		23 00		
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bridgton, Aux., 16.25, C. E. Soc., 10; Portland, Second Parish Ch., Aux., Mrs. Hough, 5, Woodfords Ch., Aux., 21.74; Wells, Aux., 14.25; Westbrook, Ch., 4.26. <i>Jubilee</i> , Portland, State St. Ch., 5.50,		77 00		
	Total,	100 00		
	NEW HAMPSHIRE.			
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Campton, Aux., 17.65; Candia, Aux., 9.50; Claremont, Aux. (50 of wh. to const. L. M's Mrs. John Garfield, Mrs. J. C. Kenney), 54.91; Greenfield, Aux., 12.50, Prim. Dept. S. S., 3; Hampton, C. R., 7; Hanover, Aux., 80.85; Henniker, C. E. Soc., 25; Kingston, Aux., 4; Mont Vernon, Aux., 11; Swanzey, Jr. C. E. Soc., 1.50; Walpole, Aux., 39; Webster, Aux., 20, Mrs. J. H. Bliss, 5; Less expenses, 6.81,		285 10		
	VERMONT.			
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Friend, 10; Bellows Falls, Prim. S. S., 7.94; Montpelier (prev. contri. to const. L. M's Mrs. Harry S. Colton, Mrs. E. H. Kingsbury); Orleans (prev. contri. to const. L. M. Mrs. Emma T. Keys); Peacham (prev. contri. to const. L. M. Mrs. Ada Blanchard); Pittsford, S. S., 3.25; Plainfield, Mrs. A. Betsey Taft, 3; Post Mills, C. E. Soc., 2,		26 19		
	MASSACHUSETTS.			
<i>Andover and Woburn Branch.</i> —Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Sunshine Bag Col. at Branch Meet., 3.43; Andover, Free Ch., Aux., 40, Seminary Ch., Aux., 20; Ballardvale, Aux., 14; Billerica, Aux., 12.55; Chelmsford Centre, Aux., 30; Dracut Center, Aux. (Th. Off., 6.57, Prim. Dept. S. S., 5.43), 25; Lawrence, Lawrence St. Ch., Aux., 75, Trinity Ch., Aux., 22.31, C. R., 11.03; Lowell, Eliot Ch., Aux., 5, First Ch., Aux., 102, Highland Ch., Aux., 20, Kirk St. Ch., Aux. (50 of wh. to const. L. M's Miss Belle F. Batchelder, Mrs. Samuel H. Thompson), 60, Pawtucket Ch., Aux., 25; Malden, First Ch., Aux., 180; Medford, Mystic Ch., Woman's Assoc., 114; Melrose, Aux., 67; Melrose Highlands, Woman's League, 30; Methuen, Aux., 16, C. R., 9.60, Wide Awakes W. B., 8.86; North Woburn, Aux., 20; Reading, Aux., 104.97, C. R., 27.82, Light Bearers, 9.92, Willing Workers, 5; Stoneham, Aux., 26; Tewksbury, Aux., 10;				
	Wakefield, Aux., 29.06, C. R., 4.22; West Medford, Woman's Christian League, 2.55; Winchester, First Ch., Miss. Union, 175; Woburn, Woman's Miss. Soc., 54. <i>Jubilee</i> , Lexington, Miss Emma Ostrom Nichols, 5,		1,394 32	
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Lee, C. R., 2; Mt. Washington, Ch., 3; North Adams, Aux., 50; Pittsfield, Pilgrim Memorial Ch., Prim. Dept. S. S., 6.40; Richmond, Aux., 31; West Stockbridge, Aux., 10. Less expenses, 2.98,		99 42		
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Haverhill, Union Ch., Aux. (with prev. contri. to const. L. M. Mrs. David Folsaube), 19.50; Newburyport, Aux., 75; West Newbury, Second Ch., Aux., 7.75,		102 25		
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., 45, Ivy Leaves M. C., 45, C. R., 13, Second Ch., Miss. Study Cl., 16.45, Washington St. Ch., Aux., 60; Boxford, Aux., 16, Willing Workers M. C., 3; Cliftondale, Aux., 41.50; Danvers, First Ch., Ladies' Benev. Soc., 12.30; Essex, Aux., 71; Gloucester, Trinity Ch., Aux., 23; Hamilton, Aux., 10; Lynn, First Ch., Aux., 55, C. R., 6.75, Central Ch., Aux. (25 of wh. to const. L. M. Mrs. Mary B. Emerson), 37; Lynnfield, Center Ch., Aux., 15; Manchester, Aux., 50, C. R., 14.45; Peabody, South Ch., Aux., 200; Salem, Crombie St. Ch., Aux., 60, C. R., 3.25, South Ch., Aux., 21.17, Sunshine Workers, 2, Tabernacle Ch., Prim. Dept. S. S., 10; Saugus, Center Ch., Aux., 8, M. C., 5; Swampscott, Aux., 58.25; Topsfield, Aux., 30,		932 12		
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 7.65; Montague, Aux., 7.07; Orange, Aux., 58 45,		73 17		
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Th. Off. at Rally, 2.01; Easthampton, Aux., 76, Dau. of Cov., 12.75, Emily M. C., 11; Enfield (to const. L. M's Mrs. Frances Barlow, Mrs. Robinson Kennedy, Mrs. Thomas Lannon, Mrs. Sarah Munsell), 100; Granby, Light Bearers, 7; Hadley, Aux., 25; Hatfield, Aux., 68 85; Northampton, Friend, 50, Edwards Ch., Aux., 26.93, Smith College, Miss. Assoc., 45, S. C. A. C. W., 500; South Hadley, Mt. Holyoke College, Y. W. C. A., 6'5,		1,549 54		
<i>Jamaica Plain.</i> —Robert Boone Hawkins, for his little sister, Children's Mem.,		5 00		
<i>Malden.</i> —Friend,		20 00		
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Framingham, C. R., 5, Schneider Band, 25; Hopkinton, Aux., 44.50; Lincoln, Aux., 50; Marlboro, Aux., 68.35, C. R. and Prim. Dept., 21.65; Maynard, Aux., 9; Natick, F. M. S., 42; Northboro, Lyman Assoc., 10.50; Saxtonville, Aux., 14, M. B., 5.26; Southboro, Aux., 14; South				

Framingham, Aux., 30.90, Miss. Club, 3.97, Pro Christo Guild, 17; Wellesley, Mrs. Pauline A. Durant, 100. *Jubilee*, Gifts, 32; Framingham, Plymouth Ch., Home Dept., 1.

Norfolk and Pilgrim Branch.—Mrs. Mark McNully, Treas., 95 Maple St., Milton. Braintree, Aux., 10, M. A. K., 5; Cohasset, Aux. (Th. Off., 17.57), 18.62; Hingham, Aux., 14.26; Milton, Aux., 10; Plymouth, Aux., 20; Plympton, Aux., 3.50; Sharon, Aux., 4.25, Prim. Dept. S. S., 4.56; Quincy Point, Wouan's Home Miss. Soc., 2.50; Weymouth, East, Aux., 43.50; Weymouth Heights, Aux., Th. Off., 28.25; Wollaston, Aux., 20. *Jubilee*, Weymouth, South, Mrs. H. B. Reed, 3, 187 44

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Aux., 20; Concord, Aux., 35.50, C. E. Soc., 10; Mary Shepard Watchers, 5, S. S. Miss. Assoc., 40; Dunstable, Aux., 18; Fitchburg, C. C. Ch., Aux., 125, Rollstone Ch., S. S. C. R., 10.16; Harvard, Aux., 21; Littleton, Aux., 1, C. E. Soc., 2; Lunenburg, Aux., 33.75; North Leominster, Aux., 10; Townsend, Aux., 30; Westford, Aux., 30, 391 41

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 8.25; Attleboro, Aux., 34, Centennial M. B., 5; Berkley, Banyan Seeds, 23, Cent Soc., 20; Dighton, Aux., 47; Fall River, Aux., 440, Friend, 50, C. R., 27, Jr. Willing Helpers, 100; Middleboro, Aux., 137.68, Sunshine Miss. Girls, 5; New Bedford, Aux., 210.02, Y. P. Miss. Club, 5; North Attleboro, Aux., 14.22; Rehoboth, Aux., 28.90, Elizabeth B. Pierce, M. B., 5; Rochester, Aux., 25, C. E. Soc., 10; Somerset, Pomegranate B., 6, Whatsoever Cir., 12; Taunton, Westville Ch., S. S., Children's Day Off., 1.25; Taunton, East, Aux., 10, C. E. Soc., 2.50, S. S., 2.25; Westport, Jr. M. B., 5, S. S. Prim. Cl., 1. *Jubilee*, Fall River, Aux., 20, 1,255 07

South Hadley.—Mt. Holyoke College, Y. W. C. A., 420 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Fund, Friend, 159.25; Agawam, Aux. (25 of wh. to const. L. M. Mrs. William B. Rice), 35; Blandford, Aux., 15; Brimfield, Aux., 45 14; Clester, Aux., 8; Chicopee, First Ch., Aux., 12.50, Extra-Cent-a-Week Band, 15, Third Ch., Aux., 33.25, Miss Ella M. Gaylord, 100; Chicopee Falls, Second Ch., Aux., 70, Dorcas Soc., 15; Feeding Hills, Aux., 30, C. R., 2.75; Hampden, Aux., 16.85; Holyoke, First Ch., Aux., 22.86, Grace Ch., Mrs. Robinson's Cl. of Y. W., 10, Second Ch., Aux., 764.65, The Airinsha, 6, C. R., 10, S. S., 100, Jr. Dept., 13.60, Prim. Dept., 4.50, Kinder., 5, Agnes R. Allyn Mem. Fund, 20, Helena A. Dawley Mem. Fund, 45; Huntington, Aux., 15; Indian Orchard, Little Women, 10; Longmeadow, Ladies' Benev. Soc., 58.50, C. R., 5.05, Advanced C. R., 5.77, C. E. Soc., 10, S. S. Prim. Dept., 1.50; Longmeadow, East, Aux., 35; Ludlow, Union Ch., Aux., 52; Ludlow Center, Aux., 5.05, Precious Pearls and Dau. of Cov., 4.75; Mitteneague, Ladies' Benev. Soc.

(50 of wh. to const. L. M.'s Mrs. George Crosier, Mrs. Charlotte J. Winegar), 60, C. R., 5; Monson, Aux., 88, Jr. C. E. Soc., 1; Palmer, Second Ch., Aux., 46, S. S. Jr. Dept., 3; Southwick, Aux., 12; Springfield, Emmanuel Ch., Aux., 5, Jr. C. E. Soc., 6, Faith Ch., Ladies' Aid Soc., 50, First Ch., Aux., 87.59, Miss Mary K. Stevens, 30, Opportunity Seekers, 75, Jr. C. E. Soc., 13, Hope Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Fred C. Brigham, Miss Clara S. Reed), 71, Cheerful Workers, 10, C. R., 5, King's Herald, 5, Memorial Ch., Aux., 165, Lend-a-Hand Soc., 20, King's Helpers, 15, North Ch., Aux., 77, Olivet Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. F. W. Harwood, Mrs. Nathaniel Lee), 26, C. R., 3, Golden Link Aux., 40, S. S., 25, Park Ch., Aux., 13, South Ch., Aux., 153.94, St. John's Ch., Aux., 5; Three Rivers, Union Ch., S. S. Prim. Dept., 8; Westfield, First Ch., Aux., 288.67, Light Bearers, 15, Second Ch., Aux., 100; West Springfield, First Ch., Aux. (75 of wh. to const. L. M.'s Mrs. Harry L. Brown, Miss Carrie P. Kinner, Mrs. Elizabeth C. Stratton), 79.75, C. R., 3; Wilbraham, C. E. Soc., 5; Wilbraham, North, Grace Union Ch., Aux., 30.50, C. E. Soc., 5, Jr. C. E. Soc., 1. *Jubilee*, Gifts, 80.50, 3,493 92

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Woman's Assoc., 50; Anburidale, Mrs. Curtis Bates, 50, Aux., 48, C. E. Soc., 15; Boston, Friend, 100, Mt. Vernon Ch., S. S., 50, Park St. Ch., Aux., 130, Union Ch., Aux., 60, Chandler Cir., 36.97, Monday Eve. Miss. Club, 33.73; Boston, East, Baker Ch., Aux., 15; Boston, South, Phillips Ch., C. R., 20, Phillips Chapel, C. E. Soc., 5; Brighton, F. M. S. (C. R., 27.18), 112.18; Cambridge, First Ch., Aux., 107, C. R. (prev. contri. to const. L. M. Miss Jane B. Wilson), North Ave. Ch., Aux., 114.15, Y. P. M. S., 35, Pilgrim Ch., Monday Miss. Soc., 33.50, Wood Memorial Ch., Aux., 30; Canton, Woman's Benev. Union (to const. L. M.'s Mrs. Fred A. Edson, Mrs. Henry L. Seavey, Mrs. Wayne L. Waters), 75; Charlestown, Winthrop Ch., Aux., 22; Dedham, Aux., 26; Dorchester, Harvard Ch., Woman's Benev. Soc., 10, Pilgrim Ch., Aux., 30, Second Ch., Aux., 44.97, Y. L. M. S., 72, Village Ch., Aux., 5; Everett, Mystic Side Ch., Ladies' Aid Soc., 25; Foxboro, Aux., 5; Franklin, Mary Warfield Miss. Soc., 33; Hyde Park, Aux., 29.75; Jamaica Plain, Boylston Ch., Aux., 38, Central Ch., Aux., 42, Chih Jen Yung Club, 5; Mansfield, Woman's Union, 10; Newton, Eliot Ch., Woman's Assoc., 400; Newton Center, First Ch., Maria B. Furber Soc., 10; Newton Highlands, Aux., 38.32, C. R., 21.52; Newton, West, Second Ch., Aux., 422; Newtonville, Central Ch., Woman's Assoc., 51; Roslindale (prev. contri. to const. L. M. Miss Mary L. West); Roxbury, Eliot Ch., Aux., 25, Highland Ch., Aux., 16, Imm.-Walnut Ave. Ch., For. Dept., 156.64; Roxbury, West, South Evangelical Ch., For. Dept. (Th. Off., 7), 11.86, C. R., 13.14; Somerville, Broadway Ch., Aux., 6, Highland Ch., Women Workers,

20, Prospect Hill Ch., Aux., 90, Winter Hill Ch., Woman's Union, 20; Somerville, West, Aux., 20, Lower Lights, 17.96; Watertown, Phillips Ch., Aux., 21, Mrs. S. Gay Greenwood, 10; Wellesley Hills, Aux., 55; Winthrop, Aux., 10; Wrentham, Aux., 36. *Jubilee*, Boston, Mrs. E. B. Bayley, 20; Cambridge, Miss M. Eunelia Whitney, 5; Canton, Mrs. E. W. Weston, 20; Newton, Mrs. George Agty, 1; Newton Center, Miss Sarah Louise Arnold, 5, 3,040 69
Wellesley.—Friends, 418; Miss Sarah F. Whiting, 5, 423 00

Worcester.—Central Ch., S. S., 16 00

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Friend, 75; Athol, Aux. (25 of wh. to const. L. M. Miss Emily M. Cook), 46; Barre, Aux., 10; Charlton, Aux., 8; Clinton, Aux., 89.08; Dudley, Aux. (25 of wh. to const. L. M. Mrs. Abbie T. Bateman), 26.28, Jubilee Off., 30.84, C. R., 5.95; East Douglas, Aux., 45.48; Fisherville, Aux., 20.50; Grafton, Aux., 66, Little Light Bearers, 4; Hardwick, Aux., 32; Hopevale, Pro Christo Soc., 10, Jr. C. E. Soc., 5; Lancaster, Aux., 17.32, C. E. Soc., 3, Miss Study Club, 45; Leicester, Aux., 120, C. R., 3.75, The Gleaner, 7; Leominster, Aux., 78; Millbury, First Ch., 43.50, Second Ch., 76; North Brookfield, Woman's Union, 71.25; Princeton, Aux., 58; Royalston, Aux., 25; Rutland, Aux., 30; Shrewsbury, Ladies' Miss. Soc. (75 of wh. to const. L. M's Mrs. Herbert A. Cook, Miss Helen M. Harlow, Mrs. Thomas Harlow), 85 90, C. E. Soc., 26, Jr. C. E. Soc., 3, Bement Miss. Study Cl., 7.60, Lend-a-Hand Cir. of King's Dau., 5; South Royalston, Friend, 5; Spencer, Aux., 161.24, Jr. Dept. S. S., 14.76; Sturbridge, Aux., 16; Templeton, Woman's Benev. Soc., 10.50; Uxbridge, Aux., 16.40; Warren, Aux., 11.50, Jr. C. E. Soc., 5; Webster, Aux., 60; West Boylston, Aux., 12.50; West Brookfield, Aux., 17, Priu. Dept. S. S., 2; Westboro, Aux., 13.60; Westminster, Aux., 41.54; Whitinsville, Aux., 25; Winchendon, Aux., 27, C. E. Soc., 5; Worcester, Adams Sq. Ch., Aux., 13.70, Bethany Ch., Aux. (to const. L. M. Mrs. W. W. Wright), 25, Memorial Ch., Aux., 5, Park Ch., Woman's Guild, 11.62, Piedmont Ch., Aux., 400, Pilgrim Ch., Woman's Assoc., 64.67, Jr. C. E. Soc., 5, Little Light Bearers, 9.13. *Jubilee*, Mrs. Charles Burbank, 25, Mrs. J. H. Robinson, 1, 2,183 61

Total, 16,081 09

LEGACY.

Lenox.—John Henry Mattou, by G. S. Pelton, Extr., 250 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (25 of wh. to const. L. M. Miss Olive M. Smith), 53.25; East Providence, Newman Ch., C. E. Soc., 5, Dau. of Cov., 13.25, Helping Hand Soc., 22, Beginners' Dept. S. S., 3.23, Prim. Dept. S. S., 3, Jr. Dept. S. S., 6.33, United Ch., Aux., 20, Prim. S. S., 4.61; Kingston, Aux., 68.89; Paw-

tucket, Dartington Ch., Aux., 5, Park Place Ch., Aux., 127, Beginners' Dept. S. S., 2.80, Prim. Dept. S. S., 5.60, Pawtucket Ch., Aux. (175 of wh. to const. L. M's Miss Christina Dick, Miss Ruth L. Hayes, Miss Joan MacMillan, Miss Amy W. Thompson, Mrs. G. R. Thurber, Mrs. Agnes Trescott, Miss Helen E. Whipple), 330, Y. L. M. C., 100, Happy Workers, 50, Smithfield Ave. Ch., Ladies' Aid Soc., 15, C. R., 5.34, Prim. Dept. S. S., 3.11; Peace Dale, C. R., 3.30, Prim. Dept. S. S., 1.05; Providence, Academy Ave. Ch., Miss. Club, 10, C. E. Soc., 5, Beneficent Ch., Women's Guild (100 of wh. to const. L. M's Mrs. Arthur E. Alden, Mrs. Arthur A. Fuller, Mrs. Walter L. Rice, Miss Phoebe M. Waite), 490, Jr. Dept. S. S., 3, Central Ch., Miss Helen S. Lathrop, 500, Miss Lucy N. Lathrop, 200, Prim. Dept. S. S., 13, Wilkinson Miss. Cir. (25 of wh. to const. L. M. Miss Josephine Baldwin), 35, Elmwood Temple, Prim. Cl. S. S., 5.51, Free Evangelical Ch., C. R., 13, North Ch., Aux., 19, Pilgrim Ch., Beginners' Dept. S. S., 2.75, Plymouth Ch., Aux., 22, Dau. of Cov., 2, Morning Stars, 2, Union Ch., Woman's Guild, 500, The Friends, King's Dau., 5, Prim. Dept. S. S., 7.20, River- wake Women's M. C., 5, Wide Awake M. C., 5, C. E. Soc., 13.50, Prim. Dept. S. S., 6.50, Sylesville, Prim. Dept. S. S., 2.40, Westerly, Prim. Dept. S. S., 10; Woonsocket, Globe Ch., C. E. Soc., 5, S. S., 16.25, Prim. Dept. S. S., 6, *Jubilee*, Barrington, Mrs. C. E. Blake, 3; Wageswood, Henrietta C. Everson, 5; Pawtucket, Mrs. John J. Brokenshire, 5, Mrs. George H. Fowler, 25, Miss N. D. Kinyon, 5, Mrs. John W. Little, 10, Providence, Mrs. J. J. Bellows, 1, A. Y. Billings, 1, Mrs. J. T. Caulkins, 5, Mrs. Ely A. Eliot, 1, Mrs. Herbert Haynes, 1, Mrs. H. J. Humphrey, 5, Mrs. J. F. Huntsman and daughters, 25, E. W. Lee, 2, Mrs. H. W. Wilkinson, 25, Woonsocket, Mrs. E. H. Rathbun, 50, 2,922 89

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 2; Lebanon, Aux., 5; Lisbon, Aux. (with prev. contri. to const. L. M's Mrs. Dwight Gallup, Mrs. Frank Ellsworth Hyde), 32.60; New London, Mrs. J. N. Harris, 440, First Ch., Aux., 6, C. E. Soc., 25; North Woodstock, Aux., 7; Norwich, Broadway Ch., Aux., 113.70, First Ch., Lathrop Mem. Aux., 42; Putnam, Aux., 5; West Woodstock, Aux., 10; Willimantic, C. R., 2.60; Woodstock, Aux., 14, 682 75
Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 120; Int. Olive G. Williams Fund, 25; Int. Bacon Fund, 810.25; Increase in inc. from Legacies, 296.88; Friends, 852; Friends, 104.52; Friends, 15; Burlington, Aux., 10; Collinsville, Aux. (25 of wh. to const. L. M. Mrs. Elizabeth J. Warren), 40, Hearers and Doers, 21, S. S., 5; Columbia, Aux., 46; Coventry, Aux., 3.25; East Windsor, Aux., 40, M. C., 7,

Y. L. M. C., 9.60; Farmington, Aux., 62.75, S. S., 5; Glastonbury, Miss Julia W. Broadhead, 500, Aux., 13.75, C. R., 8.25, J. E. Soc., 25, Y. L. M. B., 101; Granby, Aux., 61.60; Hartford, Center Ch., C. R., 3, Fourth Ch., Aux., 21, Dan. of Cov., 25, Park Ch., Aux., 40, Wethersfield Ave. Ch., 40; Kensington, Aux., 24.50; Manchester, Ladies' Aid Soc., 100.40; New Britain, First Ch., Aux., 175.37, South Ch., F. M. S., 11.02, C. R., 15.50, Y. W. League, 25; Newington, 118.25; Poquonock, Aux., 40, C. R., 6.25; Rockville, Aux., 35; Simsbury, Ch., 5, Aux., 42; Somers, W. F. M. S., 27.90, C. E. Soc., 14.70; South Glastonbury, L. M. Soc., 10; Southington, Aux., 25; South Manchester, 106.25; South Windsor, Y. L. Miss. Club, 10, First Ch., Aux., 1; Stafford Springs, 37.10; Talcottville, Aux., 110.25; Terryville (with prev. contri. to const. L. M.'s Mrs. Howard D. Allen, Mrs. Arthur E. Jewett, Mrs. Charles Purrington, Mrs. Ernest G. Woodward), 78.06; Vernon Centre, Aux., 11; West Hartford, Friends, 25, Aux., 85.97; Wethersfield, Aux., 156.32; Windsor, 64.65; Windsor Locks, Aux., 280, *Jubilee*, Gifts, 20, 4,973 43

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. on Miss. Fund., 40; Gift of Deceased Friend, Miss Helen Bradley, in mem. of Miss Sarah Townsend, 300; Friend, 50; Black Rock, C. E. Soc., 10; Branford, Aux. (to const. L. M. Mrs. L. K. Tompkins), 25; Bridgeport, First Ch., King's Messengers, 15, Olivet Ch., Montgomery Miss. Soc., 16, Bell M. B., 10; Canaan, Pilgrim Ch., Y. L. M. C. (to const. L. M. Miss Mary E. Smith), 25; Chester, C. R., 7.60; East Haddam, Aux. (25 of wh. by Mrs. S. I. Brownell to const. herself L. M.) (with prev. contri. to const. L. M. Mrs. Mary Newcomb Bugbee), 41.10; East Litchfield, C. E. Soc., 10; Haddam, Aux., 26; Higganum, Aux., 3, C. E. Soc., 20; Huntington, Ch., 15; Kent, Aux., 5; Litchfield, Aux., 81.58, C. E. Soc., 26.95; Meriden, First Ch., Aux., 35; Middletown, First Ch., Aux., 64.40, S. S., 30, Mr. Hazen's S. S. Cl., 12.50, Third Ch., Busy Bees, 10; Milford, Plymouth Ch., Aux. (to const. L. M. Mrs. Howard C. Meserve), 25; Milton, Aux., 9; Morris, S. S., 10; Naugatuck, Miss. Study Cl., 3.50; Newtown, Silver Cross Soc., 1.50; Norfolk, Whatsoever Cir., 10; North Stamford, Aux., 1; North Woodbury, C. E. Soc., 15; Norwalk, S. S., 25; Ridgefield, Prim. S. S., 10; Salisbury, Aux., 21, S. S., 23; Seymour, Dan. of Cov., 25; Sharon, C. R., 8.30; Shelton, Aux., 40; Stamford, Aux., 25; Stratford, Aux., 65, Miss. League, 15; Thomaston, C. R., 3.71; Washington, C. R. (100 of wh. to const. L. M.'s Julia Booth, Severn Bourne, Dorothy Grunt Hollister, George Peterson), 110.07, C. E. Soc., 10; Westville, C. R., 2.56; Winsted, First Ch., Aux., 32, C. E. Soc., 15.65, Second Ch., C. E. Soc., 10; Woodbury, C. E. Soc., 20.

New London.—Mrs. J. N. Harris,

Total,

1,415 42

100 00

7,171 60

LEGACY.

Farmington.—Sarah J. Thompson, by William A. Kimball, Extr., add'l, 50 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 20; Bridgewater, C. E. Soc., 25; Brooklyn, Mrs. T. R. D., 250, Brooklyn Hills Ch., Jr. and Inter. C. E. Soc., 5, Central Ch., King's Guild, 10, Clinton Ave. Ch., Girls' Club, 70, Park Ave. Branch, Aux., 20, South Ch., S. S., 28.94, United Ch., Jr. C. E. Soc., 5, Wiltonghby Ave. Ch., Home Dept. S. S., 7.57; Buffalo, First Ch., Aux., 65; Carthage, Aux., 5; Central Assoc., 6; Dunby, C. E. Soc., 3.65; East Bloomfield, Aux., 32; Fairport, Aux., 50; Jamestown, Pilgrim Memorial Ch., Aux., 10; Massena, Aux., 12.50; Napoli, Aux., 20; North Pelham, Aux., 5; Oneida, Chenango and Delaware Assoc., 27.94; Pulaski, Aux., 17.81; Riverhead, First Ch., Aux., 45; Rocky Point, Mrs. M. S. Hallock, 15; Rochester, South Ch., Aux., Girls' Club, 10; Wadhams, Miss Martha Sanders, 5; Walton, Aux., 30, C. R., 5; West Bloomfield, Aux., 20; White Plains, Aux., 25. *Jubilee*, Binghamton, 5; Brooklyn, Ocean Ave. Ch., Aux., 30, Plymouth Ch., Aux., 15, South Ch., Ladies, 60, Mission, Mrs. Larsen, 5; Buffalo, 51; Ithaca, Aux., 167; Mt. Vernon, 38; New York, Broadway Tabernacle, 30, Mrs. M. J. Corbet, 10, Julia P. Roberts, 5; Riverhead, Sound Ave. Ch., Aux., 5; Syracuse, 38.26, 1,310 67

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson. D. C., Washington, First Ch., Aux., 247.58, Miss. Club, 107, Mt. Pleasant Ch., Aux. (25 of wh. to const. L. M. Mrs. Isabella H. Ronsavill), 25.50, Jr. C. E. Soc., 5; *Fla.*, Daytona, Aux., 10; *Md.*, Baltimore, Associate Ch., Aux., 30; *N. J.*, Asbury Park, Aux., 35, S. S., 10; Bound Brook, Aux., 50; Chatham, Stanley Ch., Aux., 20.50; Closter, Aux., 22.75; East Orange, First Ch., Aux., 35; Trinity Ch., Aux., 27.25; Glen Ridge, Aux., 70, C. R., 5; Grantwood, Aux., 13; Jersey City, First Ch., Aux., 20, King's Dau., 5, Waverly Ch., Ladies' Aid Soc., 5; Montclair, First Ch., Aux., 153.49; Newark, Belleville Ave. Ch., Aux., 23.48, Y. W. Aux., 10, M. B., 17.40, First Ch., Aux., 12.01, C. R., 3; Orange Valley, Aux., 97.24, Y. W. Aux., 65; Passaic, Aux., 18; Paterson, 46.04; Plainfield, Aux., 25; Upper Montclair, Aux., 7; Howard Bliss M. B., 44; Verona, Aux., 10; Westfield, Aux., 105.08; Woodbridge, Aux., 34.58, C. E. Soc., 10, Girls' Club, 25; *Pa.*, Germantown, Neesima Guild, 36; Kane, Light Bearers, 1; Meadville, Park Ave. Ch., Aux., 25; Philadelphia, Central Ch., Aux., 37; *Va.*, Falls Ch., Aux., 30; Herndon, Aux., 20. *Jubilee*, D. C., Washington, First Ch., Mrs. Platt, 5; *N. J.*, Plainfield, Mrs. W. W. Smalley, 25; *Pa.*,

Philadelphia, Central Ch., 7; Williamsport, First Ch., Aux., 42.50. Less expenses, 150, 1,528 40

WISCONSIN.

Ashland—Friends, through Miss Agnes Fenenga; Ashland, Ch., 10, Northland College, Y. W. C. A., 23.45, Y. M. C. A., 5.46, Baptist Friends, 25, 69 91

COLORADO.

Colorado Springs.—Miss Dora M. Jones, 21 00

Donations,	\$28,378 97
Buildings,	1,847 97
Specials,	409 91
Legacies,	300 00
Total,	\$30,936 85

GIFT FOR LEGACY EQUALIZATION FUND.

Rhode Island.—Friend, 250 00

Income of Designated Funds.

October 18, 1910 to October 18, 1911.

Income,	MARY H. DAVIS FUND,	40 90
Income,	MARY H. DAVIS HOSPITAL FUND.	40 38
Income,	MARTHA S. POMEROY FUND.	20 00
Income,	JULIET DOUGLAS FUND.	200 00
Income,	LAURA L. SCOTFIELD FUND.	226 00
Income,	MRS. W. F. STEARNS MEMORIAL FUND.	20 00
Income,	MRS. JANE PALMER MEMORIAL FUND.	7 36
Income,	EWELL FUND.	10 97
Total,		\$564 71

TREASURER'S REPORT.

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1911.

Balance to the credit of the W. B. M., October 18, 1910	\$117,824 53
Contributions	
For regular work	\$118,826 15
Gifts for buildings	31,728 61
Gifts for special objects	2,429 09
*Legacies	\$152,983 85
Interest Account	33,591 13
Deposit for buildings withdrawn	5,883 46
	5,001 84
Total,	\$197,460 28
	\$315,284 81

EXPENDITURES FOR THE SAME TIME.

Appropriations for 1911	\$115,326 98
Additional appropriations for general work	9,187 26
Appropriations for buildings	41,313 53
Outfits and travelling expenses of missionaries	11,144 43
Allowances and grants to missionaries in America	6,532 67
Gifts for special objects	2,429 09
Expenses in connection with legacies	981 04
Expenses of publishing LIFE AND LIGHT	1,947 11
Expenses of publishing <i>Mission Dayspring</i>	420 11
Expenses of literature	1,022 79
Expenses of Home Department	12,060 68
Total,	\$202,365 69
Balance to the credit of the W. B. M., October 18, 1911	
For buildings, in addition to special deposits	\$2,458 22
For appropriations for 1912	110,460 90
Total,	\$112,919 12
	\$315,284 81

*LEGACIES.

The amount of legacies available for 1910-11 was computed in the following way:—

Total amount of legacies received in 1910-11	\$27,501 55
One third available for 1910-11	\$9,167 18
One third of Legacy Equalization Fund of \$25,000:—	
Gifts in hand	\$7,600 01
Advanced for unpaid pledges	733 32
One third of 1909-10 legacies	8,333 33
Income of Reserve Legacy Fund	14,939 33
	1,151 29
Total of legacy receipts as reported	\$33,591 13

Board of the Pacific

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MISS HENRIETTA F. BREWER,
770 Kingston Avenue, Oakland, Cal.

Miss Louise DeForest writes of her fortunate escape from the wreck of Safe the Empress of China. She has been spared "the spoiling of Arrival her goods," even that proverbially uncertain thing, the umbrella being returned to her. She was "too much interested in watching others to be afraid."

At Campbell, a thriving country district in Santa Clara Valley, the women of the Congregational Church have organized, in connection with their auxiliary, a home department of twenty-three members. These ladies have home cares that prevent them from meeting with the rest, so by means of printed programs they will keep in touch; they make their pledges and at stated times receive literature and helps.

A DAY WITH THE DOCTOR AT LINTSING

BY DR. SUSAN B. TALLMON

(Concluded)

There are no more patients for the woman's clinic, so the women nurses may go. Here are my two men nurses. They studied for eight months with Dr. Tucker at Pang-Chuang Hospital, and that training tells. This one is Mr. Chiao, the husband of my elder woman nurse. You may think the younger man, Mr. Wang, with his pock-marked face, unprepossessing, but he is a very bright, interesting young man, and is going to do his share of the world's work. My assistant, Mr. Hê, is away. Here are five eye cases, all patients whom we have treated before. For this man's eyes, the native doctor blew powder into his ears, but there was no improvement!

From a village four or five miles away comes the next man, he is a church member, and asks if he may now be seen. He brings a tiny baby

carefully carried inside his upper garment. It is his grandson, only five days old. The baby cries all the time and its jaws are already locked. We recognize easily this arch enemy of Chinese babies,—tetanus. Poor little suffering thing! But there is really nothing that we can do to save it. Perhaps we can relieve the spasms slightly, but anti-tetanus serum has not been within the range of our appropriation. The number of deaths from this cause is appalling. One of my nurses told me that of her mother's twelve children, only three lived. The other nine all died of convulsions before they were two weeks old. We tell the old man to be kind to the helpless little thing, and not to put it out of the house to die of itself. We remind him that this tiny creature has a soul, and he may sometime go to it though it cannot return so to him.

This man wants a tooth pulled. It is a great satisfaction to relieve so much suffering by so simple a means as pulling a tooth. And here is a boy who cut off his thumb when chopping up straw for fodder. The stump is doing well.

You will be interested in hearing about this next case. The man came to us after a fight in which his thigh was badly cut with a knife. The fight grew out of a quarrel about money matters. A boy working for him owed a man the equivalent of two cents and some one else owed him five cents. Because of the fight, they are now having a lawsuit that is costing many dollars! The man is nearly well, but to help his case, his friends still bring him to the dispensary in a large flat basket.

Here is a happy faced man, who came more than forty miles to be treated. He has just sold his coat and made a thank offering to the hospital with the proceeds. For a number of years he has suffered greatly from a decayed jaw bone, and now, after a simple operation, he is nearly well.

These three young men, wearing the long garments, are from the government school where indigestion and tuberculosis abound. In this land scholars should never exercise vigorously, or even indulge in rapid walking. But times are changing. Here is some one who comes for medicine for four in his village. All are old patients, and as he brings their dispensary cards, we are able to look up their records, and send them medicine.

This hospital court is for women. Do you see that girl sitting by the window? We did a harelip operation for her ten days ago. They wished the operation that they might marry her into a more desirable family. Her lip looks very well. We are quite proud of it. In fact you may

have noticed many things about which I am enthusiastic. I am interested in my work, in the patients, and most of all, in the people who help me daily in the hospital. I could talk to you all day about them, but I am not going to,—at least not until you are somewhat rested.

Here is something to rest you, these long beds of portulacas, a carpet of all shades of orange and yellow, red and pink, deep colors and pale tints. They are so beautiful they always rest one. No matter how hot and tired and burdened one may be, he sees in these bright little faces looking up, the promise of Him who cares for the lilies and sparrows, and cares much more for these his ignorant suffering children, and for us who try to serve him by serving them.

Here we are back at the "ladies' house." The cool quiet is very restful after the confusion of the afternoon. Let me get you a drink of cold water, and while I am gone here is a little poem by Lucy Rider Myer that a friend sent me. Having been in the dispensary half a day, you will understand why she sent it.

"Oh, God," I cried, "why may I not forget?

These halt and hurt in life's hard battle throng me yet.

Am I their keeper? Only I to bear this constant burden of their grief and care?
Why must I suffer for the other's sins?

Would God my eyes had never open been."

And the thorn crowned and patient One replied,

"They throng Me too; I, too, have seen."

"Thy other children go at will," I said, protesting still.

"They go unheeding—But these sick and sad, these blind and orphan,
Yea, and those that sin drag at my heart, for them I serve and groan.

Why is it? let me rest, Lord, I have tried."

He turned and looked at me—"But I have died."

CONCERNING CHINESE WOMEN.—"I have been getting facts concerning the women of China," writes Rev. J. Sadler of Amoy. "You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped and served. Through their lack of training, they are totally dependent on fathers, husbands and children for subsistence and thus lead a slavish life and do nothing to lessen the appalling poverty. Public spirit is out of the question. The importance of women's work cannot be overestimated. The destiny of the country is largely in their hands."—*The Missionary Review*.

WOMAN'S BOARD OF THE PACIFIC

Receipts for August and September, 1911.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

September.

Offering at Annual Meeting,	28 30
Special, Mrs. J. K. McLean, Doshisha Fund,	100 00
Special, Dr. Robert A. Hume, Brousa Bldg. Fund,	5 00
Northern California Branch.—Mrs. E. V. Krick, Treas., 2710 Devisadero St., San Francisco. Alameda, 60; Berkeley, North, 8.96; Black Diamond (C. R.), 4.50; Ceres, 30; Fruitvale, 5; Oakland, First, 10, Fourth, 12.50; San Francisco, First, 16, Bethany, 16.61,	163 57
Balance,	128 33
	<hr/>
	291 90
Less Expenses,	9 05
	<hr/>
	282 85
Oakland, First, "Special" Doshisha Bldg. Fund,	10 00
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Total,	292 85

August.

Northern California Branch.—Mrs. E. V. Krick, Treas., 3073 Bateman St., Berkeley. Berkeley, First, 203.50; Berkeley, South, Park, 10.50; Black Diamond (C. R.), 6; Campbell, 15; Cloverdale, The Gleaners, 20; Mill Valley, 6; Oakland, First, 203.90, Pilgrim (C. R., 50 cts.), 35 50; Pacific Grove, 12; Petaluma, 30; Redwood City, 25; Rio Vista, 18.50; San Francisco, First (C.R., 50 cts.), 15.50, Mission, 11.25, Green St., 4, Plymouth, 11.60; San José (gift of Mrs. C. D. Blaney for Lintsing Hosp.), 400; Santa Cruz, 75, Cheerful Workers, 37.50; Saratoga, 27; Sonoma, 15 Sunnyvale (250, gift of Mrs. Kirkwood for Lintsing Hosp.), 275.85,	1,458 60
Less Expenses and Balance,	196 10
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Regular,	1,262 50
"Special" for Doshisha Bldg. Fund,	300 00
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Total,	1,562 50

August.

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Long Beach, W. S., 35; Los Angeles, First, W. S., 315; Pasadena, Lake Ave., W. S., 30; Riverside, W. S., 13; Santa Barbara, W. S., 10; Whittier, W. S., 25,	428 00
\$100 of the Am't from Los Angeles, First, was for the new Doshisha Bldg.	

September.

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave.,	
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Pasadena, Compton, Aux., 5; La Canada, Aux., 5, C. E., 5; La Jolla, Aux., 12; Lemon Grove, Aux., 11; Los Angeles, Pico Heights, Aux., 5, Vernon, Philathea Cl., 30; Pasadena, First, Aux., 30; San Diego, First, Aux., 35; San Jacinto, Aux., 30,	168 00
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SPECIAL.

Claremont, Aux., for Hospital Furnishing, care of Dr. Haas, Adana, Turkey,	20 00
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WASHINGTON.

July.

Washington Branch.—Mary D. Smith, Treas. Ahtanum, 2; Deer Park, Mrs. S. R. Short, 15; Moxee, 2.50; North Yakima, Mrs. Woodcock and Mrs. Palmer, 15; Seattle, Pilgrim, 207.50, S. S., 30, Primary, 7.50, Mrs. E. L. Smith's Cl., 40, Prospect, 15; Spokane, West Side, 10; Sylvan, 5; Walla Walla, 42 86; Washougal, 6,	398 36
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August.

Washington Branch.—Mary D. Smith, Treas. Aberdeen, 5; Anacortes, 3; Bellevue, 13; Moxee, 1.50; Olympia, 10; Seattle, Brighton, 5, Columbia, 10, Keystone, 6.52, Plymouth, 65, Girls' Club for India, 15, Mrs. Stoutenborough's Cl. for Brousa, 15, Mustard Seed Cl. for Foochow, 15, Prospect, 25; Spokane, Pilgrim S. S., for India, 15; Sylvan, 5; Tacoma, First, 100, S. S., for India, 10, Junior C. E. for India, 1.75,	321 07
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September.

Washington Branch.—Mary D. Smith, Treas. Bellingham, C. E. Society, 3.36; North Yakima, 13.75; Tacoma, First, A Friend, through Mrs. A. H. Smith, 25,	42 11
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OREGON.

August.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Ashland, Aux., India Sch'p, 5, Y. P. S. C. E., 5; Salem, Aux., 4.36; Sunnyside, Aux., 5; Hubbard, Mrs. Poinsett, 1.50; Portland, First, Mrs. A. R. Roberts, 8.80, First, Aux., 48,	77 66
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September.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Wilsonville, 5; Ashland, Jr. C. E., 4; Forest Grove, Aux., 16; Portland, First, Aux., Mr. F. M. Warren, 25, Mrs. J. A. Bell, 25, Mrs. E. W. Luckey, 10, Mrs. H. G. Colton, 1, Mrs. F. Eggert, 25, Mrs. A. R. Roberts, 15,	126 00
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Chairman of Committee on "Life and Light."

Mrs. H. E. PEABODY, 3753 Ellis Avenue.

The editor of *Mission Studies* is Miss Mary I. Lyman; who was the choice of Miss Pollock whom Miss Lyman assisted in this department for

Editor of many months. Miss Lyman is of missionary parentage, her "Mission Studies." parents having been the children of missionaries and born at the Sandwich Islands. Her father, Dr. Henry M. Lyman of Chicago, was for years the physician of the American Board, that is he examined the health of candidates for missionary service.

Mrs. Lyman was Miss Sarah K. Clark, daughter of Rev. and Mrs. E. W. Clark, of Honolulu. She was for many years a valued and beloved member of the Executive Committee.

Miss Lyman has therefore lived always in a missionary atmosphere and she brings to the editorship of *Mission Studies* every needed qualification. This is a word of welcome and Godspeed.

INTERDENOMINATIONAL WORK NEAR PEKING, CHINA

BY MRS. MARY P. AMENT

The three days I spent at the Hsi Ting fair twelve *li* west of the city were full of work and delightful fellowship with the Bible women, five of whom worked with me. Miss McKillican of the Presbyterian Mission shared the work the first day and was relieved by Miss Payne. Later, Miss Knox (M. E.) took it up and she, Miss Russell and Miss Miner brought it to a close regretfully, for so many waited to be instructed. We never got near before to the families living in encampments. They used to be most anti-

foreign. Now they are respectful and interested. They have a military spirit but it is not directed against everything foreign as of old. Not an undesirable word was heard. The women and children are well clad, clean and intelligent about the affairs of their world. They ask us to keep up our visits. The church is seeking to raise a fund among its membership and friends to rent or buy a place where permanent work can be done. Such a place is offered. We hope the Chinese Home Missionary Society will do it and support a preacher. The yearly union work would continue half a month each spring, and give a friendly impulse to keep it from lagging.

I did wish you could look in and see the crowds who hung on our words. Many a woman has begun to pray and to seek God's will. Numbers told us of peace and comfort thus obtained—of relief from pain, of better treatment in the home. We felt many burdens were lightened, new hopes and ideals nourished and that it was blessed work to have a share in.

The Bible women did splendid team work and did not spare themselves, talking one after the other from eleven o'clock until four and then doing personal work for an hour more and after supper going to the encampment where they were housed and giving two or three hours to meet those who filled rooms and courtyard. This rate of work involved change of workers, as no one could keep it up more than three or four days without a rest. Here was where our union work came in, and it was delightful to stand beside those of other missions, native and foreign, and reinforce their efforts. Pictures helped; leaflets were used; texts hung up; singing we couldn't have as it made great crowds gather and we were full. Prayer was offered—brief and simple, over and over as each worker finished and so the first step was made intelligible.

OPPORTUNITIES AT FAIR TIME

BY MABEL A. ELLIS

Lintsingchow has been all astir these last two weeks. The Mission premises have been thronged with visitors, as many as two thousand a day have been to our compound. "Whence this new interest in mission work?" you ask. Ah, I fear the interest is not in mission work, but in the mission buildings and in the foreigners.

This is the fourth month fair time. On the first of the fourth month, the goddess of the city comes from the sacred mountain to her Lintsing home. Many thousand with gay banners and lanterns go out to meet her. The band after practising for weeks prepare long and strong notes of

welcome. This year it was reported that at ten o'clock at night she would reach the suburbs of the city four or five miles away. A division among the leaders caused four sedan chairs to start to meet her. When they meet a gentle wind and the chair grows heavier, they say they know that the venerable goddess has come from the sacred mountain a hundred and twenty miles to our south. These four chairs met her at four different places and took her to different temples! No one seems to try to explain these discrepancies. At the temples she is worshiped with pomp and ceremony, then the worshipers go out on the streets lined with venders and their various wares. This is the opportunity of the year for the Lintsing merchant. It is our opportunity too.

At this time people come from far and near, sometimes whole villages in house boats; the streets are crowded from morning to night. The rich and learned in carts and wheelbarrows, the poor and ignorant on donkeys and on foot. They come to worship, to buy and sell, and to see the city. One of the attractions of the city is our foreign compound. Here they come by the hundreds and here we meet them. Sixteen women helpers were ready to preach to the women, and from the out-stations all the teachers came in to work with the men. Mrs. Ellis had gone to Peitaiho with her little nephew, so Mrs. Eastman and I had our hands full. We talked to them, directed the helpers, and showed them through the compound. They, too, wished to lay up merit, they said. They, too, worshiped and prayed. And it was for us to show them the difference between the goddess of the city and the other gods and the Father we worship. I cannot say that they listened eagerly. They had curiosity and were glad to hear us talk. "Where is your home?" "What do you eat?" "How old are you?" they asked. We told them what they asked to know and much more. They were impressed with the fact that we had come ten thousand miles to tell them of the gospel. "Are you ever homesick?" one white-haired old woman asked me. "Who is not homesick when among so many strangers?" I replied. "Oh, of course you are very homesick," she said. "Whom have you at home? Tell of the doctrine you came to teach here." The native helpers must be depended upon for the work with such crowds and they need your prayers. Many complimentary remarks we heard. One said, "When we go to the temples we spend our money burning incense, our bodies are wearied with the prostration, and we get nothing. Here spend no money, have a place to rest in the church, have water to drink, and kind women talk to us, we will come again next year."

Often people have not understood our motives. During the quarantine for plague, it was rumored that we were afraid of another Boxer trouble and would not leave our gates. It has been said that we bought our school-girls to take to America. Last summer a little school was started far to our south where the people have seen little of us. Seven little girls read nicely for a week. One day a visitor came. "Ah, the foreigners will take you to America, some day," he said. The children were frightened and came no more to school. One woman refused to drink the water we had ready for anyone. "I would not dare to drink the water for fear of the foreigner's medicine." We are glad for this chance of meeting the people, showing them that we are not afraid of them. Many mothers went through the school. They saw how the girls lived, what they did and how happy they looked. "We will send our small Fourth," some said, or "When may little Fifth come to the school," others asked. Many hundreds proved that they were not afraid of the water we offered them, as our gatekeeper who brought the water can testify. Surely they understand us a little better now.

The boarding school has thirty-five pupils now. The last pupil is a dear child. She came to us from a village where she has seen but one foreigner, yet she is not at all afraid of us. She passed her entrance examination very nicely. The examination goes like this:—

"How old are you?" "Ten."

"What have you read?" "A catechism."

"With whom?" "My father when he was at home, then with the old helper when he came."

"When did you unbind your feet?" "When I thought of coming to school."

"Who are Christians at your home?" "My father."

"How much bedding have you brought?" "A mat and a quilt."

"How many pair of shoes and stockings?" "Two"

"What clothes?" "Two suits of outside clothes."

"Have you your tuition?" "Yes." (A rare answer.)

"Have you a comb?" "Yes."

"Can you comb your own hair?" "Yes."

Then I examine the black head of straight, stiff hair, look well about the neck of her dress, carefully inspect her dirty hands, and send her for a common bath at least.

WOMEN'S WORK FOR WOMEN

BY GRACE FUNK, SHAO-WU, CHINA

I am supposed to be fifteen miles away from here at Tie-li-fung holding some Bible classes. Miss Bement and I were going together and planned to start at four-thirty this morning and be there in time for a morning session at ten o'clock, but last night it rained and rained and this morning the river was at flood height. Perhaps you remember that our bridges are all pontoon bridges and are taken away when a flood is on. They say there will be no ferry boat across to-day, "no, not even if we give them a big dollar." A big dollar will accomplish a good deal in China but when I looked at that raging torrent of yellow water I wasn't sure that I wanted to try to cross to-day either. So here we are on this side of the river, and fifteen miles away on the other side, our classes wait in vain.

Do you know, I sometimes think it is one of the great miracles of God that in all the years of the Shao-wu station none of the missionaries have lost their lives in the river. We are constantly hearing of the drowning of a Chinese. Day before yesterday was the Dragon boat festival and just at our back door one of the boats was broken and two men drowned—both were North Gate men.

School closed the last day of May. We always close just before the Dragon boat festival and it came a little earlier this year. We had such a good term of school and the weather kept reasonably cool until the very last so that the girls were not as worn out as they sometimes are. Miss Bement and I have both said many times that it was the best term of all. Things went smoothly and we both had time for a great deal of country work.

From the first of January until after the first of May we were not at home a week at a time together, often only a day or two. Of course, it was hard to come home and take up not only your own work but the other's as well, but we were able to plan it with as little inconvenience as possible. I have been able to give over six weeks to the country work since the first of the year.

I think I appreciate more than I ever did before what the girls are doing who are working in the out-stations. I shall never forget one beautiful day when I walked over thirty *li* or ten miles through the villages of one out-station with one of our graduates and her father. To see the women flock out of their houses after that girl and beg her to sing to them, talk to them, teach them a verse of Scripture! She was just a little bit of Heaven. dropped down to them and they knew it. And then she really had taught

them so much. There were so many intelligent women in that little congregation. Her father, the preacher, says that it is a woman's church.

I always have been so thankful that I am a woman, but never quite so glad as in these past few months. I've seen the appeal of my womanhood so much stronger than ever before. Five minutes talk by a woman has more appeal to women than an hour's talk by the most brilliant preachers in our field.

I still continue in charge of the women's work at the South Gate and am there frequently for prayer meetings and other work during the week. You will be interested to know that two of my "grandma ladies" there, passed away about China New Year. One of them was particularly faithful. She never missed a Sunday and always learned the Golden Text and would repeat the prayers after the preacher. One Saturday night she took a bath, changed her clothes in preparation for the Sabbath—and awakened in Heaven. A week or two later the other old lady died in just the same way. It made such an impression on the Chinese. They said God must truly have loved them to give them such a peaceful end.

PARAGRAPHS FROM MISSIONARY LETTERS

Miss Jessie E. Payne writes from Peking, China:—

This is Passion Week and we are having daily meetings in the church as well as evening prayer meetings in the school. We are praying God may pour out his blessing upon his children at this time. The Bible school will close after this week of special meetings and the women scatter to their homes. Miss Porter will probably go to Paoting-fu and Tientsin for a few weeks of evangelistic work.

Last Friday occurred the graduating exercises of the first class from the Men's Union Medical College. Sixteen young men received their diplomas and a government permit to practice medicine. Speeches were made by Sir John Jordan of the British Legation, Mr. Calhoun and Na Tung. The latter also as the government's representative presented the students with their diplomas. It is fine to think that there are so many young men prepared for this great work and that so many of them are Christian young men, who will carry the message of love as well as healing to the body. During the recent plague, many of them have had a chance to test their mettle and to do good service for their country. The

Plague Conference now in session at Mukden sent a congratulatory message to the graduates.

A recent incident shows the need of a little medical education of the general mass of people. We have had three cases of scarlet fever in the school and they have been kept in strict quarantine for six weeks according to regulations. Their clothes have been fumigated before they could be brought back into the school and the coolie, whose wife is caring for them, was dismissed from service because he went into an outer room in the yard to eat his dinner.

Another girl was ill and went home for about ten days, a younger sister who attends the day school and takes the noon meal in the school, was then ill and at home for about the same length of time. A third sister after being out of school for less than a week came back with her face and hands peeling in great flakes. I asked her what was the matter. "Oh, we've just had the scarlet fever." And so with all our strict quarantine for a favored few, the scarlet fever germs have been going in and out among us each day. Fortunately they have all been light cases and so we can see the funny side of what might be very serious conditions.

Miss Mary Stowe writes from Karuizawa, Japan:—

Again my sister and I are in Karuizawa for the summer and again the summer is made a memorable one. I well remember writing last summer in the midst of the flood and now there has been an accident,—a bad one. Several parties climbed Mt. Asama the night of August 14th, and after waiting for awhile for the sunrise, there came an explosion instead which sent out much gas and some hot stones which struck some of the people, hurting them more or less severely. Two or three were not hurt at all but not enough were left uninjured to take the other men down. One man was sent ahead to get a relief party. Two of the men were helpless. All of them were taken part way down the mountain away from the immediate vicinity of the crater. The moving was too much for one man who lost so much blood that he only lived about seven or eight hours. It seems especially hard that he should have been the one fatally hurt since he is leaving four small children to be taken care of by his wife.

It has been a year of part teaching and part studying and the proper balance hasn't always been kept. At times both have suffered, although I felt after the examinations at mission meeting that the Japanese study had really fared the worse.

My literature with the two upper college classes was most interesting and I was sorry to drop that work during the spring term and thereby lose all touch with the college work.

As my winter's work had been rather heavy I was given a very light teaching schedule this spring after Miss Forbes came the first of May, so that I had more time for study. Now that Miss Gordon and Mrs. Donaldson have both left us, we are troubled and, if no one comes out for the emergency, language study bids fair to be even more thoroughly crowded out this fall. Some of Mrs. Donaldson's classes may come to me and there is even a chance that I may have again the College Senior English literature, which I shall enjoy having, as I did not like to be without a single college class this spring.

I am also going to try and keep Miss DeForest's Sunday-school work together until she comes back from her furlough. That may mean two sets of normal classes besides visiting the two Sunday schools that are directly under her care.

We were so very late in leaving Kobe it is making the summer vacation seem very short. In less than a month now school will be in working order again.

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10, TO OCTOBER 10, 1911.

COLORADO	\$391 45		
ILLINOIS	5,367 82		
INDIANA	440 25		
IOWA	2,144 43		
KANSAS	1,022 78		
MICHIGAN	883 09		
MINNESOTA	796 67		
MISSOURI	449 80		
NEBRASKA	1,097 00		
NORTH DAKOTA	223 88		
OHIO	2,853 58		
SOUTH DAKOTA	634 22		
WISCONSIN	1,624 39		
CALIFORNIA	100 00		
FLORIDA	5 00		
NEW YORK	5 00		
AFRICA	35 00		
CHINA	1,073 14		
MISCELLANEOUS			
Receipts for the month	\$19,177 50		
Previously acknowledged	\$63,758 81		
Total since October, 1910	\$82,936 31		
		GOLDEN JUBILEE FUND.	
		Receipts for the month	\$1,900 07
		Previously acknowledged	5,270 94
		Total since October, 1910	\$7,171 01
		BUILDING FUND.	
		Receipts for the month	\$1,526 86
		Previously acknowledged	11,263 19
		Total since October, 1910	\$12,790 05
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month	\$107 20
		Previously acknowledged	983 48
		Total since October, 1910	\$1,090 68
		FLORA STARR, Asst. Treas.	

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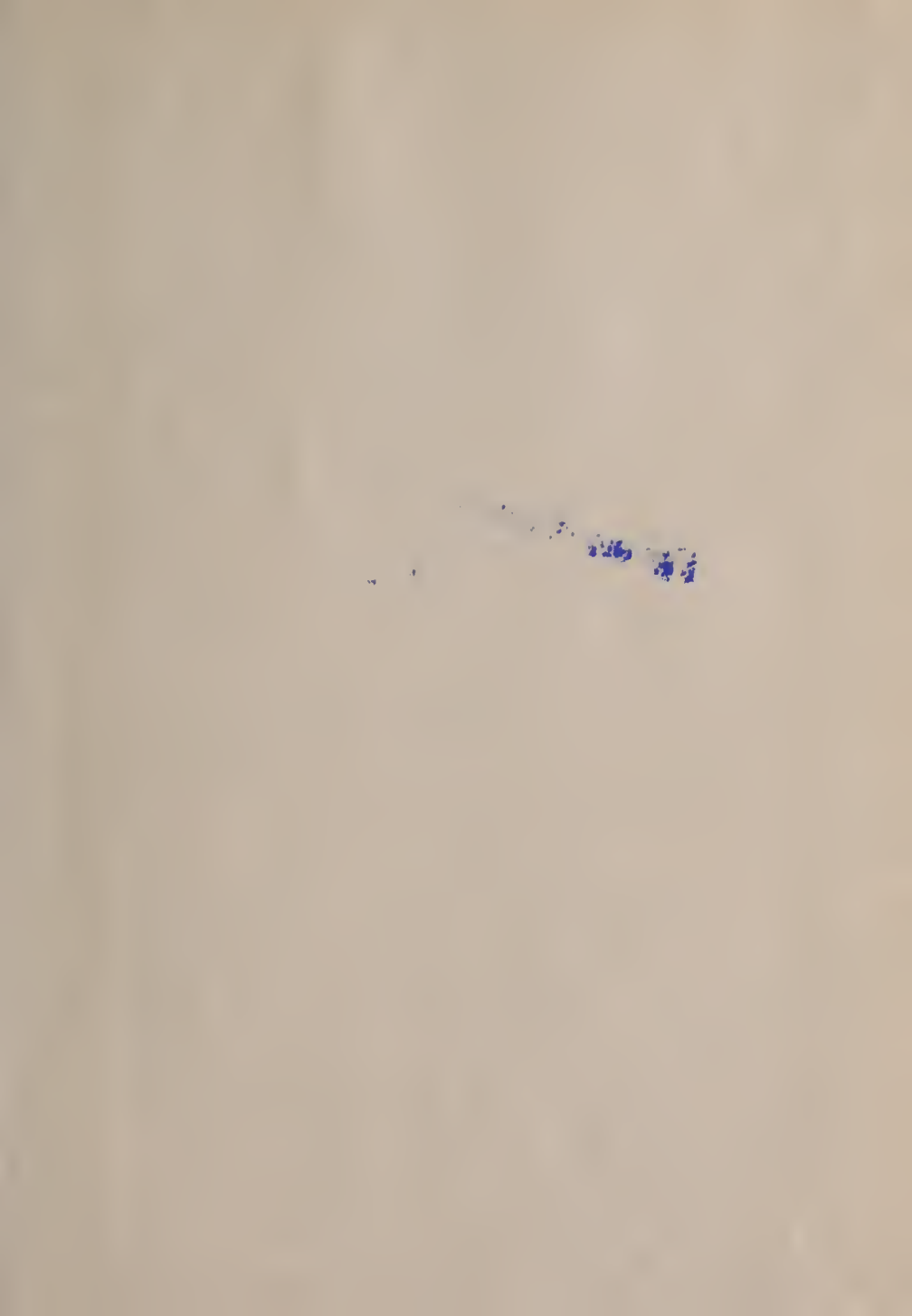
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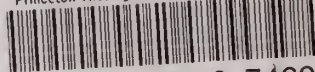


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